

The CHRISTIAN CENTURY



A Journal of Religion

Germany From the Inside

By Alva W. Taylor

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A Journal of Religion

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EDITORIAL

The Cleansing of Popular Imagination

PEOPLE sensitive to the health of their inner life must feel particular and especial need of going to church these days, if for no other purpose than to wash their minds clean of the foulness which no one could escape who has been reading the newspapers. The turgid flood of scandal and crime has left deposits in the secret places of even the chastest of souls. It is doubtful that we have ever had a week in which so great a volume of vileness synchronized with so great a volume of brutality in the stories of our daily press, as was true of last week. Even though one wished to close one's eyes to it and read only of the developments in the Irish situation or of the coming disarmament conference, one was unable to escape the allurements of headlines and graphic recital with which page after page was filled. Let us hope that the churches of the land were filled last Sunday with congregations drawn by penitence and shame to the place of prayer, and that at God's altar there was wrought in many a heart the work of grace which means renewal and cleansing of the imagination. There is no way to sweeten the inner life, to give our polluted thoughts a refreshing bath, to purify our stained ideals, like humble and penitent and responsive participation with our fellows in the solemn and inspiring act of social worship. What need of prayer these days! For it is a simple fact that there is no other way to cleanse the soul but by praying. And what an opportunity for the minister to lead his people in public prayer when the sense of sin overcasts the common mood and is so unescapable! It is not by negative reflection upon the evil facts which the press is exploiting to the last detail that our mind is to be purged

of the deposits left by the stories of sensual and brutish events, but by positive turning of our thoughts toward those things that are lovely and of good report. The act of worship in a true house of prayer should be a means of grace to that holy end.

Are Non-Episcopal Churches, Churches?

IT IS a kind of misnomer to apply the name church to any denomination, whether it be Methodist, Disciples or Roman Catholic. Only by modern and acquired usage have denomination and church come to be used interchangeably. Those who talk with their Episcopalian brethren about the meaning of the Lambeth proposals may well omit the discussion of the denominational question. The Lambeth proposals make a full and generous acknowledgement of the Christian status of baptized believers in the free churches. But are free churches, churches. Is the village of Smithville which has only a Presbyterian conventicle, without a church? Are the Christians there organized only in an unauthorized and partly sinful society, or do they indeed constitute a church of Christ? In the New Testament, the word "church" is used both with regard to local organizations, as the church in Ephesus, or with regard to the whole group of believers, when the phrase is sometimes "the church of God." What does it take to constitute a church? Some would say the sanctioning voice of the bishop. This is to bring into the discussion elements which had no meaning to the writers of the New Testament. The scriptures of the first century go into great detail on many matters. Can it be that a matter that is fundamental to the very being of the church has been passed over entirely without any notice?

There can be no progress in Christian unity discussions until there is a frank recognition all around that the worshipping groups of believers, with whatever denomination now affiliated, are Christian churches. We cannot begin negotiations for the consummation of Christian union by any process involving the unchurched of organized groups of Christian people.

Bishop Explains Action Against Premillennialists

THE Pacific Coast is honeycombed with premillennialism and the result of it is seen in the controversies in both Baptist and Presbyterian denominations. Agents from the Bible Institute of Los Angeles are reaching into every congregation where they can find entrance. Bishop Adna W. Leonard, of the Methodist church, has explained recently why the Methodist church on the coast is so free from this teaching. His superintendents are directed to examine every candidate for the ministry carefully for any taint of the doctrine, and if a premillennialist presents himself, he is refused admission. The bishop insists that premillennialism is amended Calvinism, and for this reason is heresy for a Methodist! Here is a pretty effective answer to the question, Why are Congregationalists, Baptists, Presbyterians and others so much disturbed by the millennial aggressiveness and the great Methodist denomination so little disturbed? The situation is cleared up by Bishop Leonard. Premillennialism in its fatalism and pessimism is essentially Calvinistic and it confronts in Methodism's case not only the flaming sword of episcopal authority but the stern barrier of Arminian conviction. One of the devices to be employed by the Methodist church throughout the United States in opposing this disturber of the peace is to get out an abridged edition of Professor Rall's book on premillennialism. This may even be reduced to the size of a pamphlet, and circulated widely through all sections of the Methodist church. It is hoped by this means to prevent the division and scandal which has arisen in some other denominations through allowing these disguised Adventists and Plymouth Brethren a free course.

Tight Purse Strings In the Face of Need

THE United Charities of Chicago have been borrowing ten thousand dollars a month this summer to keep going. They report that during the past six months they have been compelled to care for twice as many destitute families as ever before. How could it be otherwise? Rents have continued to soar and even the protection afforded by the Illinois legislature through laws considered among the most drastic ever passed have failed still to prevent the continued rapacity of landlords from finding a way of exacting ever larger demands. The poor man who heats his own place must soon face the heaviest fuel costs in the lifetime of this generation. The reductions in food and clothing are too small to balance against these increased costs of housing and heating. On top of the mounting costs of living has been the fact of unemployment. Government reports have

shown that over five million people are out of work in the United States. The winter is coming on apace. President Harding's conference on unemployment is coming too late to prevent serious tragedy. In the face of these appalling facts, is the still more alarming fact of the stinginess of the citizens. By the side of this poverty are the thousands of war profiteers who have cornered rice and other food articles and made millions out of the necessities of the poor. That the rich should insist on spending their wealth on luxurious motor cars, swell parties and self-indulgence of every sort increases the social tension in the great cities almost to the breaking point. Every kind of an "ism" that thrives upon social discontent will be rampant. The rich will be alarmed after awhile at the threats of violence and disorder. Then they will remember with regret that even so elemental a need as providing the funds for scientific charity were denied. "Whom the gods would destroy, they first make mad." Selfishness is about to overreach itself and bring destruction upon those who have seemed to prosper by it.

Ministers Not All Reactionary or Dull

ON no subject does the ordinary literary hack writer know so little as on the subject of religion. He will spook around auto camps with a camera to illuminate his articles on camping in the Yellowstone, and he will make pictures of the poor little slum children for his articles on social conditions. It never seems to have occurred to him before he writes a very wise article on the failures of contemporary religion that the simply obvious thing for him to do is to go to church. It is for this reason that so many ludicrous errors get into our contemporary writing as it touches the field of religion. Some writers assume that all ministers are reactionary. A good many of them are. A considerable number of them are looking up at the clouds and watching for Christ physically to return on a cloud. One can even find ministers whose zeal for a certain form of administering baptism will quite obscure their sense of duty to tell the truth about a brother minister. It is not to be denied that there are ministers with a knowledge of the world of culture. But there are thousands of ministers in this country whose culture makes them the peers of any men in their cities. Not all ministers are trained in sequestered theological seminaries. At all the leading universities of the country are men training for the ministry. Through the years such men have formed an intelligent and progressive fellowship. Men not a few who have been denied the advantages of university training have come out of their colleges or seminaries with eyes open and are maintaining through books and current journals a cultural life far ahead of their neighbors. Very often literary men who are quite intelligent about other things, conceive their neighboring church in the light of some unfortunate experience of the past. They do not give it a chance to revise their earlier impression. Such men do not realize that the world has moved on in the matter of theological education as in every other particular. We shall have a better community life when the talents of

cultivated and consecrated religious leaders are appreciated by the whole community as they are not appreciated today.

Conducting the Church On Wheels

RAILWAY station crowds in metropolitan cities seem sometimes to be but little more mobile than some of the city churches. Congregations are on wheels and move with ever increasing velocity. A city minister reports this as his experience: In two years his new members represented thirty-five per cent of his original membership. In the same period his losses had equalled fifty per cent. The balance is on the wrong side of the ledger. The denominational year-book will show that his church is going down. He has lost no members in that period from other than natural causes of death and removal. Yet, judged statistically, he seems to be failing. Chicago has six hundred Protestant churches, more or less. Most of them are just such churches as we have described. Business changes determined on by corporation heads may move a man and his household on twenty-four hours' notice to a distant state. Restricted housing facilities may send a family to an entirely different section of the city. Theoretically, such a church as the one above referred to would have no one left in its membership at the end of six years who had belonged to the congregation through the whole period. Actually, however, there are some left. But the change of lay leadership makes adjustments constantly necessary which tax the capacity of the minister. Unless he is an acute judge of human nature, he is sure to make some mistakes. He will try to fit square pegs into round holes. There is consequent friction in such churches, more or less, especially if the congregation cares enough for the church to resent mistakes. And yet there are those who think of the minister's job as a sinecure. He must know books well enough to preach to the mentally awake people who move all the time. He must be an organizer and a money-raiser. He must know all about religious education and be popular with the young people. He must be an excellent judge of human nature and qualities of leadership to find the right man or woman for the place left vacant by his departing leaders. Sometimes the minister quits his post, and there are still people in the world dense enough to wonder why.

Expose of "Invisible Empire"

THE New York World has undertaken a sweeping expose of the Ku Klux Klan and a wholesale denunciation of the organization on the ground that it is coming to be a powerful, vicious influence in American life. The World has been conducting an investigation of the Ku Klux Klan for some months and professes to have learned what the Klan is "down to the last fatuous bit of verbiage tucked away in the secret ritual." The Knights of the Ku Klux Klan was organized October 26, 1915, in Atlanta. Its originator and "imperial wizard" is Colonel William Joseph Simmons, who was

formerly an itinerant Methodist exhorter, also a professor of southern history at Lanier University which has now been purchased for him. The Klan, according to the World, is active in every state in the union but three, and has a membership of more than 500,000. It is growing faster in the north and west than it is in the south. It is anti-Jew, anti-Catholic and anti-alien. According to the World expose, it propagates itself everywhere by appeals to local or sectional prejudice. On the Pacific coast it appeals to hatred of the Japanese; in the central west it pretends to devote itself to stamping out radicalism; on the Atlantic coast it has preached that 'an alien-born man or woman, even though naturalized, has no place in America.' The Klan maintains paid organizers or "Kleagles," who, it is asserted, collect a donation of ten dollars from every new member of which they keep four dollars as a commission. Thus the Ku Klux Klan has developed an enterprising sales organization. The World quotes extensively from a letter addressed to Colonel Simmons by Henry P. Fry, who was formerly one of the Kleagles but who has renounced the organization and bitterly arraigned it. Captain Fry asserts that since the active propagation of the Klan began there has been a wave of crime in the southern states, that the regulation of public affairs has been taken into private hands, that men have "gone about their respective communities wearing disguises, taking into their own hands the functions of prosecuting attorney, witnesses, judge, jury and executioner in direct contravention of the Bill of Rights of the federal and state constitutions. Men have been dragged from their beds at night, forcibly abducted on the streets and in their homes, arrested without warrant on the public streets, conveyed to secluded places, there to be flogged, tarred and feathered. In two instances helpless women, after being stripped of their clothing, have been similarly maltreated." Other organs of the daily press throughout the country are publishing the World articles or conducting a similar expose on their own account.

The Life Story of a Journalist

LIBRARIANS tell us that there is an unprecedented demand this year for biography. The telling of the life story of a number of the successful men of the age in which we live has turned the attention of the reading public to the fact that a biography, if rightly written, may be just as interesting as a novel. The story of the life of Theodore Roosevelt has been told several times. It is a theme that no one writer could hope to compass fully. The life of Andrew Carnegie has proven of interest to many. Carnegie and Rockefeller bore the sins of the industrial order in their day and generation. A study of the life of Andrew Carnegie does not leave him guiltless in our eyes, but it does leave upon our minds the distinct impression that he was not the least humane of the employers of his age. Indeed there are elements of real greatness in the steel king. It is the story of the journalist, Edward Bok, however, which seems to have

the vogue in the libraries at this time. It is told by himself but in the third person. It bears the engaging title of "The Americanization of Edward Bok." He traces the influences by which a poor Dutch boy who was glad in his boyhood to wash a baker's windows for fifty cents became, before he was seventeen, the guest of presidents and of the leading literary lights of his age. He was an autograph collector, and through this hobby found an open-door to the homes of celebrities. His first literary commission was to write sketches of great men to adorn the backs of picture cards that went into cigarette packages. From this he came to be the editor of the most successful monthly magazine in America. He even finds a connection between washing windows for his invalid mother, and becoming editor of a woman's magazine. No biography is ever dull that relates the essential facts of life, but there is in this recent publication the human interest and timeliness which justifies the awarding of the Pulitzer prize for the best biography within the year. Its practical usefulness for parents and teachers of boys is apparent on every page.

Political Disloyalty Under the Guise of Religion

NOTHING can justify or excuse the resort to secrecy and under-cover methods in the defense of American institutions. Those with a discriminating understanding of the nature of democracy can never be long confused at this point. The hundreds and thousands, perhaps hundreds of thousands, of sincere citizens who are now taking secret oaths and supporting the activities of cloaked and hooded organizations alleged to be committed to the enforcement of law and order, will ere long learn from grievous experience, their own perhaps, that of society certainly, the folly of such devices.

The foes of law and order, against whom they are thus arrayed, work under cover and veil their machinations in darkness? All the more reason why the friends of the only kind of law and order which can satisfy a democracy should seek the light, and remain and carry on their operations in the light. It is not true that it takes a rogue to catch a rogue, or, if it is, once he is caught, you have two rogues where there was but one before. Compounding the deeds of darkness never yet proved the effectual means of dispelling the darkness, to say nothing about being a guarantee of righteousness.

Yet, however sound may be the intelligent and conscientious American's social philosophy, and however he may resent the prostitution of all which democracy must hold sacred by lawless organizations claiming to uphold law and order, he cannot properly close his eyes to the profound evils against which these sweeping secret movements are directed. Indeed, there is the more reason for his facing all the facts squarely.

Disregarding for the moment the racial animosities which these movements arouse and feed upon, it is to be

noted even by those least graced with an inner knowledge of these enterprises, that their attack is concentrated upon the Jew and the Roman Catholic. Frequently the attempt is made to enlist support for their cause by an appeal to "Protestant" loyalty or prejudice. Happily, Protestantism is so general, not to say vague and irresponsible, a term, that only the prejudiced can be reached by any such appeal. Protestants, in the degree in which they are loyal to ideals worthily going under that name, do not believe in winning even their own most cherished ends by such means as are advocated and practiced by these organizations. It is a highly gratuitous proceeding to assume to support or advance "Protestantism" by these means. This is more of the evil which such a program involves: it injures and degrades causes which it assumes to defend.

If the Catholic and the Jew had set out to invite the attack from which they now suffer they could scarcely have contrived more effectually. Not all they have done has justified the methods employed against them; any fair mind must concede that much. But their course has not merely rendered exceedingly difficult a defense of them by clear-headed and loyal American citizens, but has tragically embarrassed the whole cause of open-and-above-board democracy. The political disloyalty which they have shown, and in which they have gloried, makes it impossible for the unprejudiced to defend them.

On the grounds of religious liberty it should be the profoundest joy of every loyal Protestant to contend for the liberties of these now attacked, as for the liberties of all others. But these have so hopelessly confused issues, and so definitely committed themselves to doctrines and programs inimical to all for which American democracy stands, that none who comprehends our civilization's genius can defend them for a moment.

Zionism is creating a Jewish state, or trying its best and most to do so. The amazing number of American citizens who have espoused this cause while proposing at the same time to retain their American citizenship, and their eminent positions of trust in our commercial and political life, would be unbelievable if the demonstration were not so complete. Granted that their condemnation out of their own mouths is often a choice bit of malignity on the part of their foes, yet the condemnation is clear, and is veritably out of their own mouths and through the contrivance of their own deeds. Their own leaders claim for their cult a nationality, not simply a right to worship God after the dictates of freemen's consciences. They have either repudiated the definitions of religion which have passed current throughout the history of the American republic, and, under the rights of religious liberty, have laid claim to a license not accorded by our system, or they have claimed that Judaism is not a religion. The Hebrew people have been formally set forth as a nation. The Zionist movement, in the very nature of its program and by virtue of its deeds as well as its words, involves a divided citizenship and a political disloyalty which, if yielded to, would bring the American system, its whole social and political order, to wreck.

The indictment is different but not less clear against the

Roman Catholic. Hosts of loyal American citizens, professing the Roman Catholic religious faith, continue to protest that their loyalty to the supreme Roman see is "spiritual" and not at all political. And their friends should not arbitrarily attack their sincerity, or their devotion to American institutions. But events since the war have spread facts and claims so thick and so plain on the pages of world history, that surely only prejudice can blind American eyes to their significance.

Nations, not religious cults, or groups of organizations eschewing all but "spiritual" ambitions, send "ambassadors" and "ministers of state" and political plenipotentiaries to the "court" of the "pontiff" in the vatican. An authoritative writer in one of our most trustworthy magazine dwells at length upon this "very remarkable phenomenon of the times, the rush of civil governments to Rome. Before the war the holy see had diplomatic relations with a dozen states; now it has such relations, either sending a representative or receiving one, or, in the large majority of cases, both sending and receiving, with twenty-five."

After cataloguing the civil governments thus related to the Roman see, including even Great Britain, whose former "special mission" has recently been converted into a "permanent legation," the writer adds: "There is one great country to which the pope's eyes turned specially in every crisis of the war; which, up to the last minute he believed never would come in; to which the eyes of the vatican are still turned, the more so in view of its increased prestige and objective and subjective importance—and that is the one country which is not joining in the rush to Rome."

By what default or by what grace is the United States the "one country" not joining in this rush of the nations? Because the Roman see resists? Because American citizens maintaining "spiritual" allegiance to the Roman see would generally disallow the proposal? The questions answer themselves. The whole history of the Roman see and the whole theory of its aspirations shout the answer. What the other nations of the world are doing is the triumph of a program and of forces which Americans can only know as political, and for which they make provision in their system under sanctions which the Roman see violates in the very substance of its organization and aims.

But is there not significance in the fact, as our writer remarks, that the political world is itself rushing to Rome? These new relationships established, and old relationships strengthened, with the Roman see, are the voluntary motion of enlightened, modern states, the majority of them now democratic, at least in name and formal institutions. There is indeed much significance in this fact. All its significance will not appear until the program has been further worked out. But whatever may prove its significance, it does not appear that American enlightened sentiment will be moved to recede from its historic position relative to "spiritual pontiffs" who wield "temporal power." The very fact that a large proportion of their fellow-citizens yield, under the guise of religion and under the dearest sanctions of American religious liberty, to the absolute

and total claims of an alien hierarchy gaining such wide and strong political power, must seem the most ominous incident of the whole affair.

The American mind has found itself capable of maintaining a double sovereignty when one sovereignty lies in the spiritual or religious field and the other in the temporal or political, and when rigorous and unremitting zeal keeps the two realms and their institutions separate. But the citizen unreservedly committed to American ways and ideas is incapable of conceiving a double loyalty in the political field. He is keenly apprehensive that the issue may arise when choice will have to be made between the two among his fellow-citizens professing this double allegiance. In such an event he must anticipate with dismay the collapse of the social system upon which his civilization is builded.

All the signs point to the necessity of the American's reorganizing his social ideals, and of finding a new basis and relationship for his political ideas on the one part and his religious ideas on the other. Probably millions of thoughtful Americans realize this, and are groping for guiding principles and adequate social forms. But if American history and American social ideals mean anything consistent, it would seem perfectly clear that the Roman see and its historic or present program cannot offer them an acceptable basis of reconstruction. When it comes time for American society to readjust the relations of politics and religion it will certainly not be under the dominance of alien "supreme pontiffs" or under the sanctions of any form of absolutism, political or religious. It is not their differences in religion—or what the American knows as religion—which prompt American apprehension over the growing claims and power of the Roman see. The sincere American cannot help but entertain a suspicion of one who has taken upon him the vows and yields the kind of allegiance which his Roman Catholic fellow-citizen accords an alien political power, under the guise of his religious faith. That suspicion is dissolved in the intimate and neighborly association which he enjoys with some of his Roman Catholic friends, but he cannot help but feel that all which saves these friends from disloyalty to the society of which they are a part is a benignant inconsistency: they are blessedly better than their professions.

Here is a state of affairs which will not adjust itself. The new program of secret machinations and intimidation is a flagrant violation of sacred American ideals. It offers no solution of our problem, but rather compounds the evils from which we suffer in abundance from the original sources. But the evils must be faced. It is time for sincere and intelligent Americans who profess the Roman and the Jewish religious faiths to make good their Americanism, and permit all right-minded, freedom-loving and light-loving Americans to rally to them in the support of common liberties and truth. This they are now making difficult, if not impossible. Their position is indefensible. Unreserved loyalty to Zionism or to the political program of the Roman see cannot be justified, and not the most charitable American can defend those now under attack against the charge of disloyalty, however reprehensible and revolting the methods of those attacks may be agreed to be.

The final infamy would be to drag in "Protestantism," and make it a party to and a participant in this disgraceful and menaceful affair. The issue is not religious. Certainly it is not sectarian. The loyal American has least of all a desire to win capital for his religious faith through such a lining up of forces, and that in the dark, as is now taking place. He does not care to profess a religion which needs to be supported, or will permit itself to be supported, by secret oaths and deeds requiring disguises and the cover of night. But the very sanctities of his religion compel him to resent and denounce a citizenship which deliberately cultivates the kind of double-dealing inherent in and essential to those systems now under covert and embittered attack. Is there not some way that the Catholic and the Jew can right himself with the intelligent and true-hearted American who would like a free hand in rebuking and quelling deeds of lawlessness and aggression perpetrated in the alleged defense of law? Exposure of these evil methods of attack, and revealing their thoroughly un-American animus, will not suffice. The evils which bred them remain, and so long as they do remain the right-minded citizen is distressingly handicapped in his efforts to vindicate pure and whole-souled democracy.

The Pilot Fish

A Parable of Safed the Sage

I JOURNEYED unto a place beside the Sea, where there was a great Aquarium. And therein they had Fishes of many kinds. And in one of the Tanks was there a Shark. And the Tank had Glass upon the one side, that we might behold the Wonders of the Deep.

And with the Shark was a smaller Fish. And I inquired, saying, what is the smaller Fish?

And certain that were there spake unto me, saying, That is the Pilot Fish. And he hath a Sponge or Suction Pump upon the top of his head, so that he fitteth himself against the body of the Shark, and goeth withersoever the Shark goeth. And he plyeth not his own fins, but letteth the Shark propel him.

And I said, Doth he really show unto the Shark the way he should go?

And they said, Nay. He is of no use unto the Shark, and the Shark at the first would eat him if he could. But the Pilot Fish is too spry, and after a time the Shark getteth rather to enjoy the companionship; for thou canst get used to anything, and so, apparently, may a Shark.

And I had but little liking for the small Fish, that sought not his own way and swam therein, but pretended to guide, whereas he only followed and fed. For I have known the like of that among men, both in religion and in Politicks; and it is an unlovely habit of life.

And they who spake unto me said, Thou needest not feel so badly about it. If the Shark objecteth not, thou shouldst worry.

And I said, I worry not for the Shark, for he is getting a part of what is coming unto him; but I worry for the habit which the other Fish is forming. For he might be

a very Respectable sort of Fish if he were more Independent.

For however much of Honour or Reward may come from swimming in the wake of a mightier Fish, it were better for every man to learn to Paddle his Own Canoe.

BY THOMAS CURTIS CLARK

The Eternal

THE dust is ages deep
On boastful Babel land,
And Cleopatra's wealth
Is lost in drifted sand,
And paralyzed for aye
Is Caesar's sceptered hand.
But Greece—what glory hers
For art and mystic lore!
Old Aeschylus still sings,
And Plato opes the door
To Wisdom's high retreat
For man—still drunk with gore.
Jerusalem, once proud,
Is now a beggar throng;
Its walls are broken down
Though once serenely strong;
But the air is sweet
With plaintive Hebrew song.

The Golden Age

THE golden age will dawn
When man shall dare to be
From false ambition free,
His goal the truth;
When every youth
Shall seek, not wealth and fame,
But this,—a spotless name.
Righteousness shall be bold
In that fair age of gold.

The golden age will come
When men shall work for joy;
When each shall find employ
Suited to each;
When toil shall teach,
Not bring the soul disgust;
Men will not hear, "Thou must!"
Labor will not be sold,
In that bright age of gold.

The golden age on earth
Will be a time of peace;
The wars of greed shall cease;
Envy shall fail,
Mercy prevail;
Creeds shall not separate;
Caste shall be out of date;
Love shall all hearts enfold
In that fair age of gold.

Germany From the Inside

By Alva W. Taylor

WAR propaganda is still blinding our eyes. Propaganda is a necessary part of war making, but it is poison to the processes of peace making and reconstruction. There have been many Americans in Germany this summer. The routes of the tourists were generally over the battlefields of the western front, into the zones of occupation, especially that zone occupied by American troops, and up the Rhine to Switzerland. Our chautauquas have been thrilled with the stories of men "who have been in Germany." They are sincere enough and quite eloquent, but many of them, we fear, saw German landscape more than fundamental German conditions. One cannot tell much about things by means of railroad journeys from place to place nor even by walking about the streets for surface impressions. For instance, we remarked all summer that there was little visible evidence of the vast numbers of wounded men; had we not known the facts our observation would have led us to the superficial judgment that their number was greatly exaggerated, for they were not visible. It is just the same in regard to poverty and unemployment and the general economic debility. And one's impressions are greatly strengthened when one's mind has been prejudiced by propaganda.

Post-war propaganda is producing the belief that Germany is prospering, that more than any of the war-stricken lands she is making the wheels whirr and is "coming back"; that her labor is productive and extending over long hours; that stories of poverty and want are "German propaganda" and a hypocritical whine to win sympathy and escape paying her just dues; that she is "dumping" cheap goods upon the markets and is already a menace to her competitors. To this is added the suggestion that, by skillful diplomacy, she is weaning Italy and England from France and viciously preparing to revenge herself upon her ancient enemy tomorrow. A day in Coblenz and a steamer trip up the Rhine do not enlighten one very much as to the truth or falsehood of these representations, nor does a fortnight in interior Germany, traveling from city to city looking at the fields and city streets. On the other hand, a few days digging beneath the surface through a competent use of the language, interviews with responsible officials and research into business, government and labor documents, plus an exploration of poverty on the ground will work wonders in revealing to the skilled student of social conditions the actual state of affairs.

SURFACE IMPRESSIONS

On the ship returning home we found a number of good Americans who "had been in Germany," and who were speaking in the tone of authority. Not one of them had been beyond the zone of occupation. Their judgments on conditions were exactly the opinions they took over with them, confirmed by interviews with military men in the occupied areas. But they were coming home with large assumption of authority begotten of having been in Germany. On sundry occasions a very likeable and rather

impressive fellow-countryman told us his impressions which confirmed all that post-war propaganda had told him before he left his own native state. He spoke always in that incisive and authoritative tone that a successful man of affairs is likely to assume. The following colloquy occurred between us: "How long were you in Germany?" "Two or three days." "How far in did you go?" "Well, our party spent one day in Coblenz and one on the Rhine." "Did you speak the German language or did you have a good interpreter?" "No, sorry to say neither." "From whom, then, did you derive all this information?" "Well, two English women told us so and so, and we talked with a young American soldier, and up in Switzerland an old German who escaped, with his money, when the revolution came on, told us he was just waiting until the Kaiser came back so he could go home." Another was the conductor of a touring party who had traversed the occupied areas. He asked if it was safe to go into interior Germany and held the same opinions as the speaker I have just quoted, sharpened to bitter revenge by a visit to the French battlefields. Another was a very able and keen student who had jumped from place to place in a rapid tour "covering" Germany, viewing her problems from railroad windows, rapid street tours and the lobbies of large hotels. He was immune from the vicious aspects of post-war propaganda but carried, as we all did, an inevitable war prejudice that required convincing evidence to uproot; but he had not obtained, nor could he obtain in that way, any evidence worth while.

DIGGING BENEATH THE SURFACE

The customary summer tour of England gives one the impression that she has made a marvelous recovery. The streets are alive with traffic, the shops are full, the hotels are crowded, you miss nothing from the table except as the summer drouth has made vegetables scarce, the trains are full and fast and there is not, on the surface, a single visible evidence of war's destruction. But when you dig beneath you find millions unemployed, vast sums expended upon relief, a condition in the public treasury that baffles statesmen and so ominous a state of affairs in business that such an authority as Frank Vanderlip, the American banker, gives it as his mature judgment that the future is desperate. One of our hasty tourists mentioned above was regaling his auditors with a discourse upon the folly of unemployment allowances, drawing the conclusion with smug confidence that so long as a workingman could get fifteen shillings a week for doing nothing he would never go to work. We found that he had not taken a morning hour to go down to the Thames docks and see the thousands of men battle for the few jobs available; nor had he read of the crush and riot in London in late July when a firm advertised for fifty men and five thousand were at the gates when they opened; nor did he know anything about the storming of the "work-houses" by the workless demanding a place to live until they could find a job.

A summer tour of two or three weeks in Germany gives one the same sort of impression, except for the absence of automobiles and the unmistakable presence of more wan faces in the crowds on the streets. All sorts of things can be purchased in the stores. There is plenty in the hotels. The cafes and theaters are full. One needs to reserve seats in the trains several hours before taking them unless one travels first class—and the depreciated state of the mark makes even first class look very cheap in terms of the dollar.

INTERVIEWING THE NOTABLES

We were invited to go to Germany on behalf of one of the great international organizations doing relief work there. Through this connection we were given access to situations and interviews with personalities which no one of our party could ever have obtained alone, and such, we dare say, as no individual student could obtain no matter what interest he represented. Our commission was accorded interviews with the President of the Republic, the minister of reparations, an ex-chancellor of the empire, the rector and expert scholars from the university, the student leaders in the studentenschaft—the new nationwide student organization—the executive of every national labor organization, certain great employers, some of the foremost religious leaders, and last but not least, representatives and advocates of the various shades of political opinion—monarchists, socialists, republicans and communists. This impressive array of authoritative personalities was enlisted by officials of this international relief organization and coming to them, as we did, on behalf of good-will and a new and better understanding, men of all parties met us with candor, received our very frank questions without offense and answered in the same frank and open manner which characterized our inquiries. Interviews with such radically differing types of leaders helped immunize us, in a sense, against the dangers of propaganda. We found that in the stressful times of revolution differing viewpoints are made very sharp. We also had the benefit of the personal experiences of English and American relief workers who have had many months of intimate experience in inner Germany.

THE ECONOMIC SITUATION

Germany has had a good harvest this summer save for a loss in potato and other root and tuber crops occasioned by the drouth. The agricultural population will be well provisioned for so far as food is concerned though they may be short on clothing and certain articles that must be purchased from abroad. The wage earning class is not so fortunate. The average wage for unskilled labor is from thirty-two to forty marks per day. One dollar bought eighty-eight marks in the middle of August and the run has been from eighty up to that figure. The cost of living has arisen from twelve to fifteen times, the wage from seven to eight times. Thus labor can purchase from 50 to 60 per cent as much with the daily wage as before the war. There are nearly 3,000,000 unemployed and great numbers on part time. The government is giv-

ing subsistence allowances to 500,000 families to save them from starvation and is keeping as many workers on railroad and other government works to tide them through. The Quakers have been feeding 800,000 one meal per day and hundreds of thousands of working men are given one balanced ration per day at the factories as a means of keeping up a working strength. At home the average workingman gives to his children what little strength-giving food he can, so the employers must feed their men at the factories to guarantee that they will eat the food themselves. Municipalities and government bureaus are also feeding very extensively and are progressively taking over relief work, hoping to assume charge of it all in another year.

The condition among the salaried and professional classes is much worse. With them there has been an increase in salary and income of only three to four times. Thus they can buy only one-fourth as much as before the war. They are fairly eking out an existence for the most part. A university professor said he had worn his suit two years and that his salary of 1,600 marks per month would barely feed the five mouths in his family when supplemented by renting out all the rooms in his house except the three in which they lived. A new suit of the cheapest kind would cost from 1,000 to 1,200 marks, and "God only knows where another will come from when this one falls to pieces." One of the old empire's most distinguished civil officials told us he had never possessed anything beyond his salary. Deprived now of office and reduced to a small pension he had taken the leather off his upholstered furniture to make shoes and his daughter had turned the window curtains into dress skirts. He is living in a small country-place writing his memoirs with the hope that they will bring some return for his old age. A successful physician when asked why he did not increase fees to correspond with the rise in living costs, replied that people could not pay them and were depending upon public dispensaries largely, taking their chances with such services as could be rendered there.

THE SOCIAL SITUATION

The people are eager to work, but there can not be adequate resumption of industry until raw materials can be procured. The stories of whirring wheels and the great resumption of industry and all that are not borne out by a candid investigation nor by statistics. They would whirr if cotton, wool, iron, copper and other raw materials could be obtained, but with no credit with nations that export them and with the dollar worth twenty times its pre-war value and with an export tax of twenty-six per cent laid upon every mark's worth sent outside of Germany, industrial resumption looks impossible. All authorities agreed that some 26,000,000 of the population must go hungry this winter.

We went to the opera, took a look into the show-houses, toured Friedrichstrasse at night, stood in by the gambling machines, visited a great children's hospital, the Quaker feeding kitchens, the great Dom at a Sunday morning service. Not only thus did we take visual impressions of

the social situation but we had very intimate interviews with the relief workers who know, through months of personal experience, just what the conditions are beneath the surface. We heard Tannhauser sung in superb fashion at the Charlottenburg Royal Opera. Balcony seats were eight cents in American money and the best seats in the parquet cost only forty-one cents. The theater was crowded and the audience was almost religious in its demeanor. There was not a single bare-backed woman there, not a lavish costume to be seen, and when the great throng filed out I stood in front until they had dispersed without seeing so many as a half-dozen automobiles drive up to take their owners home. The crowd dispersed as they might have done in an interior American town before the day of the motor car. American films are shown in the movies and they too were crowded. The street shows were thronged with people whose penury was written on their dress. The cafes and beer gardens were full. One can spend an evening in one of these places for a dime or two in our money, but that means a day's wage for a small party, in their money. Friedrichstrasse is crowded until midnight and the solicitation by young women is open and flagrant. These young women are not hardened sinners, but for the most part attractive in both appearance and dress. Gambling devices operate with open doors and with such a jam before them that one can worm his way through only with patience. The bets are small. Many of the patrons are men in caps with lined faces, who impress one with the fact that they are throwing a chance with the price of their last meal on the hope of winning two.

THE ILLUSION OF THE TOURIST

The hasty traveler sees this. He finds plenty in his hotel which his American dollar will buy. An old official told us he refused to go into the Adlon or the Continental hotels in Berlin, for said he, "they are filled with Germans who profiteered out of the war and are still profiteering on the people's need, and keeping double sets of books to escape the tax collector. 'They,' he added, 'are traitors to their country and their kind.'" In regard to the gala aspect of amusements and diversions it seems probable that a people in extremity must turn to them or suffer desperately from nerves and depression. It is actually better to eat half a meal and spend the other half on an inexpensive recreation than to have a full meal and suffer from mental depression. The German people are under a terrible mental depression. Proud and confident, they are defeated and humiliated. Believing themselves the most efficient and powerful race in the world, they are conquered. Dreaming of the most glorious place in the sun, they are today as dust beneath the feet of their conquerors. As a result they are in the paralyzing grip of fatalism—the last refuge of despair before suicide. Thus they play and gamble with any small margin at hand, and many of the girls who yesterday worked in munition factories, under the double pressure of economic necessity and a morale lowered during the war, retreat to the streets as the surest way to food, good clothes and a good time.

This is all tragic enough from a human standpoint when one looks beneath the surface, but when one goes to the hospitals and relief stations there is no need to look beneath the surface. To pass through seemingly endless wards filled with little children suffering from rickets and tuberculosis of all kinds, and all other diseases brought on by malnutrition, and to visualize their numbers by imagining the endless paths one would walk if he undertook to see all their helpless kind throughout Germany, is to witness an act in this human tragedy which brings on sleepless nights. Then if one turns to the relief stations and considers what a populous city of penury and want it would be if all these needy millions were brought into one place, and if one considers that of the total sixty millions of Germany's population one-half are living with the wolf just outside the door, and if one remembers that these conditions obtain in a land which yesterday had no slums, permitted no begging, cared for its poor and unemployed with a scientific precision that brought the world to its gates to study its methods, one realizes how poignantly the German people today know the horrible folly of war.

THE POLITICAL SITUATION

The one thing we are inclined to forget is the fact that Germany is today in the hands of the legitimate sons of the rebels and patriots of 1848. No men ever fought more valiantly for democracy than did those gallant men of whom Carl Schurz and General Fritz von Siegel were illustrious examples. They were crushed by the iron heel of monarchical militarism and Bismarck so welded the autocracy under the Kaiser that all the power of the great German army was held against any recurrence of a republican revolution. The governors of Germany are today the legitimate heirs of the Revolution of Forty-eight. There is not a single advocate of the old junker regime in authority. The government is a coalition of the conservative wing of the Social Democratic party and the middle-class business elements. In this working agreement business and labor are learning to work together. They have arrived at an understanding in industry by which labor has delegates to represent it in all matters pertaining to its interests but without interfering with capital ownership. Great business men like Walter Rathenau sit in the cabinet, but no monarchist; and it is a solid republican government.

There is a large body of public opinion favoring a monarchy after the English type but very little sentiment favoring a return of the old regime. The Kaiser is plainly in poor repute since he ran away from danger. A keen man of affairs explained the situation in this way: "The Kaiser was advised in 1916 to grant his people a government after the English model. He was warned that by that means alone could he save his throne, for far-seeing men saw defeat from the day of America's entrance into the war. They also believed defeat would give the republicans the occasion they coveted to bring on the revolution. He haughtily refused. Then when the revolution came instead of coming to Berlin to face it like a man he ran away. The great mass of the German people want no

more of him or of his family, but should we be reduced to chaos a strong man may arise and win the suffrages of the people." This judgment we heard others express, even republicans, and we all agreed that the largest element of safety lies in making it possible for the present regime to keep things going in a fairly stable manner. One of Germany's industrial and financial leaders said no monarchy was possible so long as labor had a fighting chance to make a living, for its millions would lay down their tools the day an effort to restore the monarchy was made. That is just what they did when Kapp tried his famous coup, and though he had army, government offices and the railroad headquarters, he could not turn a wheel and was compelled to quit. That, said the great labor executives, is the thing that will happen every time either a monarchic or communistic coup is attempted, and there are 12,000,000 citizens, members of the trades unions, knit together with a morale which no other labor movement knows. There are economic divisions in the movement, but a strong political solidarity and both the monarchic and communistic extremes are weaker today than they have been at any time since the revolution.

THE ALLIES AND GERMANY'S FUTURE

The future of republican Germany lies largely in the hands of the Allies. If they demand bricks without straw they can reduce the country to chaos and render the government powerless to meet the impossible. If the allies make it possible to get credits and to deflate the currency and thus to buy raw materials, and if they will allow Germany to keep the Silesian coal and mineral lands as a basis of reconstruction and arrange some method for large payments on the reconstruction of France through the furnishing of materials, the people will gladly go to work. The "war after the war" crushes the children of today and the generation unborn. In both England and Germany all agreed that there could be no reconstruction without new moral solidarity. No mechanics of reconstruction can complete the task without a spiritual new birth. No new world can be built upon hate and revenge, nor upon the iron law of an eye for an eye. Germany made the war, and she should rebuild its ruin as far as possible. But let us not forget that her enemies made wars for five centuries whose results we knitted into the complex situation out of which this war sprung, and that the hands of none are altogether clean. That fact should temper justice with mercy. Peace will be forever impossible if each war is followed by reprisals; that vicious circle of the past must somehow, sometime, be broken. Peace for the future can be built upon a program made for the future, and without too much care for the past. I plead for no extenuation of the Prussianism of yesterday, but I do plead for a chance for the German democracy of today. Europe cannot live either wisely or well until the 60,000,000 human beings at her heart complete their redemption in terms of the republicanism they have now established. And that they cannot do if today we keep heaping indiscriminately upon their heads the maledictions we heaped upon the heads of their oppressors yesterday.

Unsectarian Membership in the Local Congregation*

By Edward Scribner Ames

I HAD not intended to speak on this subject when I came to the convention but as the days have passed it has seemed to me that this wise provision of the program committee for an open discussion of open-membership urgently invited expressions from all who have given serious attention to it. What I have to say is chiefly a report of experience—not theory or speculation. I ask your indulgence with reference to a little personal history. Probably you have heard that the Hyde Park Church, Chicago, maintains the practice of receiving unimmersed Christians into full fellowship. Some publicity has been given to this fact. But it has not always made clear just why the practice was adopted nor how it has actually worked. It is true that this church has practiced the reception of the unimmersed longer than any other among the Disciples, but it was not the first to raise the question nor the first to attempt a practical solution of it.

In the larger sense the attitude of our Disciples churches to members of other communions was an original and essential problem of this movement for it was a movement for the union of Christian people of all denominations, sects and parties. More specifically this matter was involved in the original determination of our administration of the ordinances. Different attitudes were expressed in the administration of baptism and of the Lord's Supper. Alexander Campbell and his collaborators took an exclusive position in the practice of baptism but allowed Christians of any denomination to decide for themselves concerning their observance of the communion. This fact arrested my attention when a young man just out of college. During a conversation in a railway coach on a train in Iowa, before I ever went to Yale University and before the University of Chicago was founded, I asked B. W. Johnson, then an editor of the Christian Evangelist, about this difference. I asked him if we were consistent in the practice of open communion and of close baptism. At once, as if it were not a matter new to his thoughtful mind, he replied, "That is a question which the Disciples will have to face in the future." Within that decade one of our churches in Cleveland and one in New York City began the practice of receiving the unimmersed into their fellowship, but neither one continued it beyond the pastorates in which it originated. The question, however, was emphasized by their experiments.

ASSOCIATE MEMBERSHIP

Some years afterward, in 1903, the Hyde Park church adopted the plan of "associate membership." I have a letter from B. B. Tyler, then with the South Broadway church of Denver, congratulating us upon this action and

*A speech delivered at the Winona Lake general convention of Disciples, in discussion of the question, "What should be the attitude of Disciples churches toward members of other Christian bodies?"

exulting over the fact that his own church had adopted it in the previous year. After one year we modified our designation of this relationship and for sixteen years received unimmersed persons as "members of the congregation." Two years ago last May, the Hyde Park church adopted a resolution recognizing these persons as full members of the church, and it continues to receive such persons as full members.

HOW "OPEN MEMBERSHIP" WORKS

At the present time there are several churches which practice "open membership" in some form. Only two of these are in Chicago. Many ministers favor it and numbers of laymen would be glad to see it put into practice in their churches. These members of our Hyde Park church have justified our reception of them. By their spirit and fruits we know them to be good Christians and they have become as active and as helpful as those who have been immersed. They give of their money, their time, their influence and their resources of character and talent as freely as any. We have a total membership of 400. About one-third are unimmersed. They have come to us from many denominations—Methodists, Baptists, Congregationalists and Episcopalians. The Jews, Catholics and Mormons are represented. We live together in a blessed fellowship of mutual understanding and Christian service. I refer you to the Year Book for the record of our benevolences aggregating this year some \$4,000 in a budget of over \$1,300,000.

What are the motives and the principles impelling a number of our churches to adopt this attitude toward the unimmersed? It was not merely to gain numbers and economic strength. Some great churches, like the Linwood Boulevard church in Kansas City have lately established this practice. It is not because the ministers of these churches and the members are not loyal Disciples. In nearly every instance these ministers are sons of old Disciples families and are among the most loyal of the faithful. This practice has not been fostered by those who seek to betray our movement or who have rejected the teaching of the Bible. They conceive themselves to be guided both by the vision of the fathers and by the teachings of Jesus Christ and the word of God. They feel that this great religious movement is more and more sharply confronted every year by the searching question as to whether its mission to the world is to advocate Christian union or the doctrine of baptism by immersion. All the great forward impulses or religion in our time magnify the importance of Christian union and lessen the emphasis upon rites and ceremonies as necessary and essential means of salvation. While there is a marked tendency to the enrichment of worship by forms and symbols, there never was a time when the idea that such forms are essential to salvation was so vigorously and consciously rejected.

NEW LIGHT FROM THE BIBLE

New light has come to this generation from the Bible itself, and from life and from history, with reference to

the teaching of the scriptures. The scholars of our time are no less devout than the scholars of a hundred years ago and they do have the advantages which this wonderful century has brought. There have been genuine discoveries as to the teaching of Christ, his social message, his rejection of the legalism and literalism of the scribes and pharisees. We see more clearly that his kingdom is better expressed in his own words as recorded in the Gospels than it is by the Judaized and ceremonialized mind of the Apostle Peter in the book of Acts. We are familiar with the fact that Paul, the great apostle to the Gentiles, had to rebuke Peter for this very legalism which was so rooted in his Jewish inheritance and training. The great words of Jesus himself are the magna charta of our faith and the authority for a fellowship beyond the bounds of legalistic forms and external ceremonies. His most vehement denunciations were directed against the tendency to white-wash the outside and neglect the inside, the fountains of the heart. "Hereby shall all men know that ye are my disciples if ye have love one to another." The first and greatest commandment, he said, is love. With this love be included faith in the kingdom of love and the will to further that kingdom in all the world and in all the relationships of life. There are abundant texts for these great authoritative principles of our Lord. Sometimes we are in danger of losing these weightier matters by our meticulous attention to the mint, anise and cummin of the forms and externals of religion. The Disciples will never move out into the larger practice of Christian union until they are wholly convinced that they have justification for doing so in the teaching of the New Testament and of Jesus Christ. The practice of union will never be extended by a lessening of loyalty to the word of God; but a profounder knowledge of that word and a deeper appreciation of it will lead us inevitably to a larger fellowship with all Christian people of every faith and order.

Oh, my friends, we are living in a new day of the world, in a marvelous age of science and art and industry and social revolution. There are signs of great promise. The age is heart-hungry for a religious faith to meet its needs, for a faith which is sane and virile and joyous. Will not the Disciples of Christ gird themselves for a service and a ministry large enough, wise enough and vital enough to enable them to do their part in this most marvelous time in the whole spiritual life of our race? We are in many ways uniquely qualified to be helpers and leaders in these crucial times. We are free from creeds and ecclesiastisms and from old traditions. We are young and courageous and optimistic. We have a call and a conscience for Christian union and we will in the future gloriously fulfill that mission.

A Kiss

LAST night the Wind came and kissed her,
And the poppy's face is red,
And she laughs and sings for she does not know
That today the Wind is dead.

KATHERINE WATSON.

Charles E. Jefferson

Eleventh Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IT SO happened that I heard Dr. Jefferson for the first time just after I had read his four golden books of counsel and guidance in the matter of preaching. It was an interesting experience, like listening to a master painter lecture on painting, and then watching him paint a picture; and never did practice fulfill precept more perfectly. Those four books, if taken together, form the best course of practical instruction for a young preacher of which I have any knowledge, as much for their fraternal spirit as for their plain-spoken wisdom. They have the ring of reality, the tang of experience, as of one who is not spinning a theory but telling us what he has learned by living. Uniting heavenly wisdom with homely common sense, they show how, since we have this treasure in divine use. A little book long famous in English literature earthen vessels, we must make the vessel fit for the was entitled "A Mirror for Magistrates"; and these books are a Mirror for Ministers, in which we see ourselves and our work, the things that help and the faults that mar the ministry—a mirror held in a wise and brotherly hand.

Some of us regard "The Building of the Church" as one of the best of all the historic series of Yale Lectures, if only it approaches the preacher through the church. There we see the preacher against the background of "organized preaching" in which his labor is enshrined; in the environment of faith and prophecy of which he is both the creation and the interpreter. The thesis of the lectures, expounded with characteristic lucidity of insight and style, is that preaching involves not one man only, but a society of men and women. The sermon does not grow out of the soul of the preacher alone, but out of the deep heart of the Church. It is not the preacher who makes the church; it is the church which makes the preacher. He does not shape himself, but is moulded by the communal life and faith of a body of believers, and gives back what he receives. The church in her corporate experience is his mother, to whom he owes his life of faith, and, by the same token, a life of loyalty. He is not an isolated individual, but an organ functioning in an organism; and his ministry belongs to him not alone by virtue of his temperament, his poetic gift, or his social passion, but as an endowment of the church of God whose son and servant he is.

THE SKYSCRAPER CHURCH

With this thesis fresh in my mind, when I entered the "Skyscraper Church," as the Broadway Tabernacle is called by the New York papers, I felt that I was approaching Dr. Jefferson through the great church which, in its present form and influence, is the creation of his faith as a leader and his acumen as an executive, no less than of his genius as a preacher. When he came to New York in 1898 he found a church living almost wholly in the past, and stifling in a neighborhood quite unfavorable to growth.

He made certain demands as conditions of his acceptance—there was, I am told, a three months' option clause, long since forgotten by both pastor and people—and from that uncertain beginning, in spite of the swelling tides of alien populations, and the swiftly shifting conditions of New York, the church has grown, and the preacher has grown with it, until today it is a bulwark of righteousness, a shrine of faith and a throne of power, in the greatest city of America. If Emerson was right when he said that every institution is the lengthened shadow of a man, the building at Fifty-sixth Street, with its modern appointments and equipment, and still more the noble Christian community, whose gracious, wholesome, creative activities take so many forms of fruitful service, is the incarnation of the spirit, personality and constructive vision of its minister. Such a ministry, so wisely and quietly wrought, rich in insight and enterprise, deserves to be celebrated with gratitude and joy by the whole church of every name.

NOT A STERN PERSONALITY

The New York papers are wont to describe Dr. Jefferson as stern, cold, unbending, an old-time Puritan pastor in whose thought modernism has no place, and whose methods are as masterful as his personality. It is a strange caricature, as alien to the spirit of the preacher as it is unlike the Puritans whose history he knows as few others. He does embody the heroic Puritan tradition, and if there is any place on earth where such a minister is needed more than another, it is in our gay and giddy-paced metropolis, in the garish glitter of Broadway. They err who think him stern, cold, or unbending; though, as he sits in the pulpit, his appearance does give one an impression of firmness, if not of austerity. But as he begins to speak his rugged face is illumined by an inner brightness, and one discovers that it is the firmness of strength, of poise, of serenity, suffused by a great gentleness, and touched by that elusive magnetic quality so impossible to define. On that long-gone Sunday morning the Tabernacle was full, the men outnumbering the women—young men, especially, to whom the preacher is so attractive. If, as Delsarte once said, "mediocrity is not the too little, but the too much," Dr. Jefferson is a genius in the conduct of public worship. The service was simple, natural, satisfying, rich without being ornate, reverent without being formal; and it did what every service of social worship is intended to do. It welded an audience into a congregation, wooing us out of our lonely isolation into liberty and joy of fellowship.

The sermon had to do with the atonement, and I felt a sense of dismay when he announced the theme, expecting a dull time with an old theological riddle. Having used the word once or twice, he threw it aside, because of the unrealities associated with it, using, instead, the word "reconciliation," which is nearer to the experience of the New Testament. As a thinker it was plain that he stood in

the tradition of Clement of Alexandria, and, later, of Schleiermacher, Maurice, Wordsworth, and Coleridge, to whom the incarnation was "the climax of immanence in the world," and the atonement an age-long process in which God is ever present and all-suffering. The old ideas of the atonement, he said, were either artificial, mechanical, or theatrical. The idea of God underlying them was not only inadequate, but false. Henceforth we must think in terms of fatherhood, drawing our analogies not from the courthouse and the counting-room, but from the deepest, holiest realities of life.

Quite frankly the preacher gave us more than one glimpse of the struggle in his own heart in days ago, and how he rebelled against the old dogma: "I would not accept it. I became an infidel. No man can accept a doctrine that darkens his moral sense. I wonder in telling this if I have not spoken the experience of many of you this morning." Indeed, yes. Some of us knew every footprint along that dark path, and the bitter agony of the way. He told how a minister, who had outgrown the old dogmas, led him to see a clearer vision which set his heart singing. No doubt it was Phillips Brooks, under whose spell he fell as a young man, and by whom he was won from the law to the ministry. What a lawyer he would have made, with his clear incisive intellect, his scrupulous precision as a workman, and his gift of quiet, persuasive eloquence! Another bit of self-revelation came in his reply to those who say that, if God carries the wound of the world in his heart, He cannot be happy: "Of course he cannot be happy. Children are happy, grown people never are. After we have passed over the days of childhood, there is happiness no longer. Some of us have lived too long and borne too much ever to be happy any more." An undertone of pathos, far enough from pessimism—as of one whom the years had taken below the surface of things, some way down into the mystery and sorrow of life—made itself heard all through the sermon, if the ear that listened was sensitive. It was real preaching, what the English call "preaching of the centre," heart speaking to heart in words so simple that one felt the impact of reality. Somehow it recalled a passage in one of his lectures in which he tells what a sermon costs, and how the preacher must live the word of God before he preaches it:

A sermon is not a manufactured product, but a spiritual creation. It is not a machine which a man can construct in his sermonic shop, and set running in the pulpit like the electric toys which one sees sometimes on the corner of the city street. A sermon is an exhalation, a spiritual vapor emerging from the oceanic depths of the preacher's soul. It is an emanation, an efflux, an effluence flowing from an interior fountain hidden in the depths of personality. It is an efflorescence, an outflowing of beautiful things whose home is in the blood. It is a perfume from spiritual roses blooming in the garden of the heart. It is a fruit growing on the tree of a man's life. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Make the tree good. A sermon is the life-blood of a Christian spirit. A preacher dies in the act of preaching. He lays down his life for his brethren. He saves others, himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Preaching is a great work. To do it as God wants it done, the preacher must be a good man, full of the Holy Ghost and of faith.

There are those who hold that oratory always moves on a more or less low moral plane, and is an exercise perilous alike to the soul of speaker and hearer. Froude, who could away with eloquence, thought it nearly always misleading, if not dishonest; and Montaigne was of a similar opinion. Meredith has an epigram sufficiently light, to the effect that oratory "is always the more impressive for the spice of temper which renders it untrustworthy." Dr. Jefferson shares this distrust of oratory—he so fears unreality—and that, too, in spite of his amazing gift of lucid, fitly colored, gracious and moving speech. He knows how easily an orator is betrayed into saying more than he sees, mistaking ornament for insight; a peril which, if unchecked, eats away the moral fiber of a man. He knows that if a man sets out to be eloquent, using oratorical tricks, stratagems and pyrotechnics, he bids good-bye to truth and sincerity. One of his sayings ought to be written in the mind of every young minister: "Never endeavor to be eloquent. It may be that God will let you be eloquent half a dozen times in your life, but I am sure you cannot be eloquent if you try to be." All of which bespeaks the austere integrity of the man, his veracity of soul in dealing with the truth, and with the people. For no one has a more vivid sense of the potent, far-reaching influence of true Christian speech, whose word is also a deed, and of which he is one of the noblest masters among us.

STYLE WITHOUT AIRS

Style, he once said, is perfect when it becomes invisible; and that exactly describes his own style. It puts on no airs, knows no frills, and attracts no attention to itself. It fits his thought as tightly as the skin fits the flesh. There is not a wrinkle, and it is so natural and true that unless you sit before it as a critic and pay close attention, you will not see it at all. Simple, sinewy, flexible, it can preach a sermon, write an essay, or tell a lovely Christmas story, with equal grace and ease. The style of a preacher is conditioned, of course, by his mental quality and the fashion of his spoken address. Thus, the stately, sweeping periods of Gunsaulus were suited to the uses of his voice; that magnificent organ whose rich and manifold music follows us down the years. In like manner, the diction of Dr. Jefferson is admirably attuned to the character of his delivery, which is clear, gentle, melodious and of varied modulation. He is sparing of gesture; his sentences are short; and his language is rich in color, but its beauty is inwrought rather than decorative. His sermons are not read, but spoken, and that with an air of the utmost ease and spontaneity—like a teacher telling a tale, like a friend persuading you of a high matter. There is passion in his discourse, but it is not of a kind that resembles a torrent of fire. Rather, as was said of John Ker—whom he resembles in many ways—it is like "a warm radiance shining through the windows of a home where strong conviction and quiet faith dwells at peace with understanding and hope and acquaintance with grief." He does not seek to take the mind of an audience by violence or to carry it away on an impetuous tide of words. His way is rather to win his hearers, taking them captive unawares, showing

them the beauty of the gospel and the meaning of their lives, seeking to lead them into the freedom and service of the Master.

SUBURBAN PREACHING

An English writer has recently said that one grave fault of the pulpit of our day, and especially in America, is what he picturesquely calls "suburban preaching." By suburban preaching he does not mean preaching to people who live in the suburbs, but preaching which makes its home on the fringes and outskirts of Christian truth, rather than in the center and the citadel; preaching that has much to say about the minor moralities, and the passing events of the day, but very little about the great themes of the gospel. If, the writer adds, preachers like Wesley, Newman, Dale, Spurgeon and Liddon have one common word to speak to the pulpit of today it is this: that behind all great preaching there lies always a great gospel greatly conceived. To that list of names he might have added Jefferson, whose plea for doctrinal preaching—as in his lecture on "The Place of Dogma in Preaching"—has been fulfilled, in a crowded and versatile ministry, by showing what such preaching should be. Take any of his volumes, such as "Doctrine and Deed" and "The New Crusade"—which are an honor to the American pulpit—and you find him dealing with the basic issues of faith, both in their profound significance for thought and in their practical meaning for life. His volume entitled "Things Fundamental" was a series of Lenten sermons, his custom being to devote that sacred season not merely to pious reverie, but to grappling with the great truths which, like the rock ribs of the earth, underlie and uphold the lives of our Christian men. Indeed, in the first sermon I heard him preach there was a passage as apt today as it was well nigh twenty years ago.

If Protestantism today is not doing what it ought to do, and is manifesting symptoms which are alarming to Christian leaders, it is because she has in these recent years been engaged so largely in practical duties as to forget to drink inspiration from the great doctrines which must forever furnish life and strength and hope. If you will allow me to prophesy this morning I predict that the preaching of the next fifty years will be far more doctrinal than the preaching of the last fifty years has been. I imagine some of you will shudder at that. You say you do not like doctrinal preaching, you want preaching that is practical. Well, pray, what is practical preaching? . . . If you really want practical preaching, the only preaching that is deserving the name is preaching that deals with the great Christian doctrines. When people say they do not like doctrinal preaching they often mean that they do not like preaching which belongs to the seventeenth or sixteenth centuries. They are not to blame for this. There is nothing that gets stale so soon as preaching. We cannot live on the preaching of a by-gone age. But doctrinal preaching need not be antiquated or belated, it may be fresh, it may be couched in the language in which men were born. And whenever it does this there is no preaching which is so thrilling and uplifting and mighty as that which deals with the great fundamental doctrines.

Not alone as a teacher of faith, but equally in its application to private character, social justice, the comity of classes and the fraternity of nations, Dr. Jefferson has been a wise and seer-like leader. No preacher in this land has been an abler enemy of war, using fact, reason, satire

—every weapon in his bright armory, to fight the fiend. Some of his addresses are forever memorable, as when he led a visitor from Mars upon a tour of the earth, taking him behind the scenes in the parliamentary assemblies of the nations, until, disgusted at the duplicity of mankind—mouthing about peace and making ready for war—to hide his horror the Martian boarded a celestial express for a saner planet! What the world-tragedy meant to Dr. Jefferson, both as a fulfillment of his forebodings and a crucifixion of his ideals, only his brethren who walked through the same valley of shadow can ever know.

WAR'S CASUALTIES IN MEN'S HEARTS

Not all the casualties of the war were on the battlefield; in the hearts of Christian men there was devastation and unspeakable woe. Cast down but not destroyed, saddened but not defeated, Dr. Jefferson has been a tower of strength in days of rancor and reaction. Often he alone found the needed word for the hour, as when, on the Sunday after the rejection of the Treaty of Peace by the Senate, he took for his text the words: "And Noah was drunk." In a fairer, juster day men will turn the pages of his prophetic witness and thank God for a man who was clear-visioned under a cloudy sky, and whose testimony for righteousness, no less than his rebuke of evil, was uttered with gentleness of heart and the dignity of a golden voice.

Truly it is a great ministry, worthy of honor in all the churches, its influence more wide-ranging than the minister himself knows, and in ways no art can trace. To his younger brethren—some of whom toil alone in far places—it is a comfort and joy just to know that he is there, keeping the light of God aglow amid the glare of Broadway. His genius as preacher and pastor is only equalled by his wealth of friendship, his brotherly kindness, his sagacity in counsel, and his leadership in all Christian enterprise. Every man of us knows that whoever else may lose heart, let go of faith, or lower the ideal of the minister of Christ, that will Dr. Jefferson never! In days when the church is the target of every kind of calumny, and many fall away, he bids us lift up our hearts, remembering the words of the Lord Jesus how he said:

"I will build my church." He is at work. The church is no little private enterprise of ours. It is his. We are collaborators with him. Critics rage and brilliant writers imagine a vain thing. Kings and rulers in divers realms take counsel together and agree that the glory of the church is departing. The Lord holds them in derision. The church is not obsolescent. Humanity has not outgrown it. Its noon is not behind it. Its triumphal career has only begun. We are toiling amid the mists of the early morning. It is the rising sun that smites our foreheads, and we cannot even dream of the victory which is to be. We work upon an enduring institution. After the flags of republics and empires have been blown to tatters and the earth itself has tasted death, the church of Jesus shall stand forth glorious, free from blemish and mark of decay, the gates of Hades shall not prevail against it. Therefore, my beloved brethren, in these confused and confusing days, be steadfast, immovable in the presence of the world's clamor and rancor, always building your life and the lives of as many as God entrusts to your keeping, into the church of the Lord, for as much as you know that such labor is not in vain in the Lord.

British Table Talk

Limington, August 27, 1921.

NOT far away from the ancient port of Lymington, where I am staying, lies Beaulieu Abbey. To visit that fragment of an old Cistercian home is one of the delights offered by the New Forest. It is beautifully and reverently guarded. But what a wonder it must have been in the days before Henry VIII gave it away, or rather sold it. This land must seem to visitors from the west most wealthy in its ancient remains; but sometimes in such strangely beautiful places like Beaulieu the heart grows angry with the waste and decay which have robbed us of so much of our inheritance. Near to Beaulieu is the charming hamlet of Buckler's Hard, where little more than a hundred years ago they built many ships of the British navy. There the "Agamemnon" which fought at Trafalgar was built; and now there are about a score of houses near and a small wooden jetty or two! Buckler's Hard decreased while Portsmouth increased. Will the time ever come when the dockyards of Portsmouth will be as those of this pretty little village on the Beaulieu river? But these are only holiday dreams!

* * *

The Hayes, Swanwick

After an absence of several years it was good once more to live in the Hayes, that home of good fellowship, for the better part of a fortnight. It is a large hostel, set apart during a great part of the year for conferences. The two conferences in which I had my share were called by the London Missionary Society and by the Free Church Fellowship and both were as good as they could be. In the London Missionary Society there were nearly 300 members—missionaries and other officials, senior friends and, best of all, crowds of junior friends, all as keen as the keenest of their elders. It was a cheering sight to see those to whom the future belongs already absorbed in this most wonderful of adventures. There was even a runner of international standard with us! But most significant was the presence with us of Mr. Albert Mansbridge, who is the apostle of adult education in these islands and beyond. This was a sign of that larger interpretation of missions which sets this enterprise in the heart of all that is being planned for the kingdom of God on earth. Nothing is foreign to it. One of the laymen present, a man of great ability and distinction in the industrial and political life of this land, said that the time had come for him, as for all men of middle life, to determine to what ends he could most whole-heartedly devote the remainder of his years. He had had to revalue all the concerns of life, and this was his verdict: there was no enterprise so glorious and so utterly worthy of the best gifts which any man could offer as the missionary adventure. Of this he spoke with passionate intensity. There are still members of the churches and those without who imagine that missionary enthusiasts are narrow-minded fanatics. In reality they stand out among their fellows by reason of their wide and noble vision of the whole of life.

* * *

The Missionary

And it would disconcert such critics to meet the missionary as he is—a big-hearted, merry human being! We liked to chaff the missionaries on their skill at lawn tennis. Two of them fought out the championship in a thrilling finish. One of them won the short distance race against our international—it is true he had a start, but not a long start for a man of 51! Towards such men it is impossible not to feel as R. L. S. felt towards Tamate James Chalmers of New Guinea. They have their stories to tell of hardship and adventure, but not one, whether in China or India or Africa, wanted to change places with any man on the face of the earth. The last thing

they seek is pity. At the close of the London Missionary Society conference the Chinese students in Great Britain came to share the building in the joint meeting of Christians and non-Christians. If there are jollier people than those Chinese, it has not been my privilege to see them. They were courtesy itself, and all of us came to have a great admiration for their merry ways and their friendliness. On the Saturday evening the Chinese ambassador honored them with a visit and on the Sunday Mr. Nelson Bitton, home secretary of the L. M. S., preached to their conference.

* * *

Revival— To What?

Following upon the London Missionary Society conference came the Free Church Fellowship, to which I tarried. We were considering the character of Christian experience, especially as that is related to the revival of Christianity, for which we are praying. To what? It was largely a conference busied with experimental religion. We began with meditations by chosen scholars upon Jesus Christ and the character of his life. This was the tragedy: Jesus lived in a land where there were activists who wished to force the hand of God and so to bring in his kingdom; and there were also passivists who, like the pharisees, declared that God would bring it in his own time and man could not hasten him. Jesus was crucified clearly because he was thought to be an activist by the rulers. He was left to his fate by his Galileans because he was not activist enough. Barabbas was chosen because of his attitude, there was no conceivable doubt. From this starting point, Mr. C. R. Dodd of Mansfield traced with rare power the real meaning of faith as it was taught by Jesus and expressed by him. More will be heard of this little paper. Afterwards there was a strong delineation of the Christian experience as it was found in St. Paul, and later in John Woolman. Then it fell to me to trace the Christian experience in the high light of the historic revivals. All this was preliminary to the discussion in groups whose reports were afterwards presented to the conference of the distinctive Christian experience. What is, for example, the difference between a good man who is not a Christian, and a Christian? What will be the distinctive marks which we must expect in this age from the action of the divine spirit? How will it be related to the peculiar needs of this time? As it always happens, we seemed for a time in confusion, so many are the phases of such themes. But we have always believed that in the frank interchange of experiences and thoughts we are guided into the mind of Christ, and this will be no exception. Amid all the talk of the moment it is worth while to prepare by careful and sincere thinking for the day of the Lord. We do not know and cannot know the times and seasons. He always comes a thief in the night. But "blessed are those servants whom their Lord when he comes shall find so doing." So doing what? Their own appointed job.

* * *

Modern Churchmen in Conference

The attentions of the press are somewhat embarrassing to church assemblies. The modern churchmen have been exposed to much criticism and censure for the utterances reported from their annual conference. It should be said that the members of a conference of such a character cannot be held responsible for all that is said. Dr. Foakes-Jackson, for example, spoke at the conference in his own name, but quite evidently his positions upon Christian origins were rejected by most of his hearers. Canon Barnes is most emphatic in his rejection of the interpretation offered by Dr. Lake and his colleague, and in

justice to the conference his sermon delivered at the close should be remembered. "It is difficult for me to summarize the results of your conference. I am an evangelical; I cannot call myself a modernist. As you know, I answer all the questions just asked in the old way. Probably all who have been present would wish to assert that they also are evangelicals, firmly convinced that the gospel of Jesus is the religious message of God to man. Yet one or two, in discussing subjects where language cannot adequately express feeling, have seemed to doubt whether the Jesus of history was the unique person in whom St. Paul and St. John saw the only-begotten son. I weigh, without prejudice I trust, all that they have said. In the end I feel no hesitation in affirming that Jesus rose from the dead to become the living Christ, one with the Holy Spirit. We all seek for truth. But, whereas to some truth seems a tide destined to rise and sweep destructively across lands where Jesus reigned as the son of God, to me it is the power which will set free new streams to irrigate his kingdom."

The author of these words is the preacher whose words roused such a storm last year!

* * *

Sir Alfred W. W. Dale

Sir Alfred Dale, the son of Dr. Dale of Birmingham, died suddenly of pneumonia. It was my privilege to serve with him on the Mansfield College Board of Education. I learned to know his great gifts and his unaffected kindliness. During his life he held many important offices in Cambridge and in Liverpool. But to the wider world he will be remembered as the biographer of his father. That book is one of the very best of biographies, and nothing could be more beautiful than the spirit of reverence and candor which pervades the book. Towards the end Sir Alfred was busy upon the life of Origen, but that will remain incomplete. As he advanced in years he became singularly like his father—and now another link with the greatest of all our divines in the last generation is snapped.

EDWARD SHILLITO.

CORRESPONDENCE

Christ and Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the recent communication by Dr. Lhamon in your paper. His statements are correct, notwithstanding the criticisms made on his article. Jesus did not originate baptism. He found it already in existence and merely submitted to an existing rite.

To a lawyer, who is accustomed to look at the substance rather than the form of things, it is plain that what he meant to stress was not a particular form, but the substantive fact of separation from the world and entrance into a new society. It must at least be said that there is room here for two opinions. If that be true, then to refuse fellowship with religious bodies who adopt a different mode of performing this substantive act of separation from the world and entrance into a new society is to lose sight of the substance and chase the shadow; it is to be dogmatic, and assume, as Dr. Lhamon says, "infallibility" in a particular interpretation. JAMES M. SANDUSKY.

Liberty, Mo.

Shall We Apologize to Satan?

EDITOR THE CHRISTIAN CENTURY:

SIR: Isn't it about time for us to leave off being so gentle as to hesitate to strike satan a blow in the face for fear of offending a pacifist Christ. Your careful correspondent in the issue of the eighth instant appears to feel horrified at the idea of including "Onward Christian Soldiers" in the group of ten hymns for children of the church. Following him one would almost turn after the manner of our British cousins and say, "Sorry," or with the French to exclaim in subdued tones, "Pardon, Monsieur," as one makes an attack on sin. Must we preface our attacks on the forces of evil with an apology to the effect that really we mean no insult or offense? Can we imagine Jesus standing in the temple with the whip in his hand and with indignation flashing from his eye yet fearing or hesitating to speak in full rounded tones of anger to those who were abusing the house of God? As he spoke to the pharisees did he introduce his thought with a humble explanation that he intended no offense? There is the danger of eliminating so much of the virile as to leave our religion a mere pulp of inoffensive and ineffectual persuasion. What we need is not so much of persuasion as of declaration. The gospel of Jesus Christ is not merely a gospel of invitation. It is that but it is infinitely more than that. It is a gospel of definition. It is a militant gospel. It therefore must have

hymns of victory and of conquest. Let the church go forward "marching as to war." If "the late government of the Sublime Porte" wishes to expurgate this hymn of the victory of Jesus Christ over all let that government do so, but let not any genuine Christian man seek to turn the conquering Christ, "our royal Master," into a graceful president of a woman's bazaar or the toastmaster at a pink tea.

West Newton, Pa.

THEODORE DARNELL, JR.

Is Pacifism Radical Enough?

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Rufus M. Jones on "War and the Teachings of Jesus" is a challenge to our whole civilization. A letter can be of but limited length, but I would like to raise the following questions, although their brevity must lend itself to misconceptions.

1. If Jesus seems to be a pacifist and a philosophical anarchist from the historical evidence of the gospels, does that settle the matter for us today? A righteous war in self-defense, if there can be such a thing, is one way of trying to settle a question. That is, it is force used to the nth degree. Jesus fought hard and sometimes harshly in the realm of the intellect and the spirit of men. Is the method of just war, meant to accomplish the same ends aimed at by Jesus, essentially wrong? It is carrying the spirit of Jesus into the material forces, using them to work out spiritual ends? If it would not be presumptuous, I would suggest that pacifists, in dividing the world into two camps, have not made the division radical enough.

2. Bishop Schrembs in his installation sermon in the Roman Catholic diocese of Cleveland, says: "All power! Symbol of heaven. 'All power is given to me in heaven and on earth.' And it was by virtue of this power he continued and gave the apostles this solemn admonition: 'Go into the whole world and teach all nations. Teach them to observe all things whatsoever I have commanded you. And behold, I am with you always even to the consummation of the world.' There is the chart and history of the Catholic episcopate, running back through a long and unbroken succession to the apostles who stood on the mount of the ascension and heard these words pass over them and penetrate, as it were, into the innermost depths of their souls, and constituted them Christ's vice-regents here on earth."

In other words, Jesus claims all power in heaven and earth, and the Roman Catholic hierarchy have now the power on Jesus. Their vice-regency is challenged by Protestants. Do

Protestants challenge the first statement? Frankly I believe rational Protestants who desire earnestly the spirit of Christ do challenge the first statement. We do not believe that Jesus has all power in earth and heaven, or that he is the God of all. The theological note is rightly struck by Mr. Jones in the beginning of his article. And I believe we will not accept in the future an infallible church, nor an infallible book, nor the assumption that we know all about the life of Christ. Certainly we do not know everything that Jesus did, or said, or thought. How then can we know that his life was omniscient? The foundation of a building is not the whole. Our experience seems to prove that nothing is perfect, and the truth alone frees us.

CARLYLE SUMMERBELL.

Indianapolis, Ind.

Are Girls Ruined By Dancing?

EDITOR THE CHRISTIAN CENTURY:

SIR: On every hand we hear vehement condemnation and equally earnest defence of the public dance hall, but to most of the citizens it is a doubtful question as to whether the dance hall is harmful, beneficial or neutral. Many assertions are made concerning the number of girls ruined by dance hall influences, some writers having placed the estimate as high as seventy-five per cent of all the ruined girls of America. In order to get accurate information on the subject I began nearly one year ago a survey of homes and institutions for the shelter and cure of unfortunate and criminally inclined girls. This survey was accomplished by a questionnaire which was mailed to such homes in every state in the union, replies being received from thirty-four states, most of them east of the Mississippi River. Owing to this being the first attempt ever made to assemble accurate information on this subject, many of those in charge of homes could supply no material of importance. Questionnaires were sent indiscriminately to all homes listed in the Census Report, but no replies were ever received from homes under Catholic Church influence, nor would they assign a reason for their silence although they were repeatedly asked to do so. All other homes, both public and private, responded. The following facts have been compiled as being the most important ones for present consideration:

The minimum age of inmates was twelve years; the maximum age reported was twenty-six.

The dangerous age was shown to be sixteen years, and of the total number of inmates, twenty-three per cent or nearly one-fourth were of this age.

Eighty-two per cent or more than three-fourths of all the girls reported were fifteen to eighteen years of age inclusive.

Thirty-six per cent of this mass of girls were reported to be dance hall habitués.

Twenty-eight per cent admitted that they came to their ruin through the dance hall influences.

The superintendents of homes were asked to recommend a policy toward the public dance hall and while not all of them replied to this question, enough of them answered to show the drift of opinion.

Forty-four per cent favored abolition of the dance hall; forty per cent believed stricter laws and supervision by police-women would solve the problem they admit exists; twelve per cent lay the blame on the parents, who, they say, have failed to use proper discretion concerning their daughters' associates; and four per cent would substitute other wholesome amusements.

Probably the most striking fact uncovered by this survey is the constantly decreasing average age of the inmates of homes for unfortunate girls. Several years ago it was rare to admit a girl under twenty years of age, while the ages ran as high as thirty-five. Today the maximum has dropped to twenty-six and only one girl of that age was found in the thirty-four states covered by my survey. Very few were over twenty

years of age, while nearly one-fourth of them are under sixteen. Picture to yourself the ordinary sixteen year old high school student and you can better appreciate that appalling fact. That sixteen is the dangerous age shows bad for the homes of the United States. The youngest girls reported were twelve, which is barely the age of physical ability. However, there were more girls at the two ages of twelve and thirteen than there were at the six ages of twenty-one to twenty-six inclusive.

Many superintendents of homes have testified that they have had to send girls to hospitals, before they could be admitted to homes, on account of venereal disease. In other homes where this precaution was not taken innocent inmates have been infected through contact with diseased girls. This leads one to wonder just what effect the dance hall is having on the spread of social disease. Visiting a hall the evening of the Fourth of July last at Wichita, Kansas, I was struck by the flapper type of girls and the effeminate, parasitic type of young men. All looked pale and listless, while many had different forms of skin disease plainly in evidence. Judging from the appearance of the habitués of the public dance halls one is led to believe that little assistance may be expected from them toward the eradication of social diseases.

Many people condemn the public dance hall as unsafe but contend that the club dance and the private dances are safe for their daughters to attend. Many police officials, among them the Head of Women Police in Indianapolis, and the Department of Public Welfare of Philadelphia, have testified that the club dance has caused them more trouble than the public halls. Dr. Phelan made a survey of ordinances governing dance halls and found that most cities prohibit certain forms of dancing that club dances and private dances indulge in freely. One institution in Texas unsolicitedly sheds some light on this question. They stated that thirty-nine girls were in the home, and of them fourteen had attended both public and private dances while twenty-five had attended private dances only. The facts are not voluminous enough to give this as exact for the entire country, but it does show the condition in one home which draws from a large section of the state of Texas.

E. C. CAMERON.

East Enid, Okla.

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THE SUNDAY SCHOOL

The Gospel and the City*

WE have heard that the church is dying out in the rural sections. Where, then, is the church growing? Every city pastor will tell you how difficult it is to reach the vast masses in the large centers of population. Is it only in the county-seats and in the larger towns that the gospel is winning its way? The city churches are growing, but whether they are keeping up with the phenomenal growth of urban communities is a matter for careful statistics to determine. There is no doubt that churches grow in the more favored sections of cities and in the suburbs, but the downtown situations are most difficult. There is no doubt but that outstanding preachers build up their congregations, but most pastors cannot, in the nature of the case, be remarkable. Paul took to the cities. Antioch, Philip, Athens (although he failed there), Corinth, Ephesus, Rome—these and other cities claimed his attention and challenged his energies. In the lesson today we find him starting the church in the commercial centre of Corinth—a wicked material-minded place. It was a hard task, but Paul succeeded. We cannot forget, however, that Paul was one of the most remarkable men that ever walked this earth in any age. Well-bred, well-schooled, widely-experienced and especially endowed. I have just finished reading the autobiography of Gipsy Smith. From first to last it is the story of continued successes, of vast crowds, of striking victories. Gipsy sings like a lark, his pathos is touching, his personality wins everywhere, he is carried upon men's shoulders, his carriage is drawn by men, instead of horses, strong and rich friends back him, he wins where others fail. He is extraordinary—only one in a million can be like him, maybe one in a generation. It was so with Paul. He was no common man. He had no ordinary experience. Men would have plucked out their eyes and given them to him. Men either wanted to kill him or worship him. He was an orator but more than an orator. He had the burning heart. He kindled a fire wherever he stopped. Chained to a soldier, he won him for Christ; bound in a dungeon, he sang the gospel; imprisoned, he preached to the governor; wrecked, he commanded the crew; arrested, he won the crowd; left for dead, he got up and started to preach again. He was indomitable, fearless, indefatigable. Above all and under all was the tremendous fact that he had seen Christ. You simply cannot get ahead of experience. When they asked the blind man, who had been healed, all sorts of technical questions he came back with: "I don't know all that, but one thing I do know, I was blind, now I see, *HE* healed me." There is no answer to that. In a western city the lawyers for the defence thought that they had, by circumstantial evidence, proved that the murderer was guiltless. Then the other side called an old woman to the bar. Her testimony was: "I seen him"! That was all. "I seen him"—very poor English it may be, but very good testimony and the guilty man hung for it. Paul had seen the Lord. "How?" ask the critics. Was it auto-suggestion? Did he have a fit? Was it a sun-stroke? Was it psychological? Paul had no difficulty with this business—he had had the experience. He knew what he was talking about. He knew that Jesus was not a dead hero but a Living Lord. That was his power. With that conviction Paul could set asbestos on fire. He could start a church even in Corinth, with its temples reeking with prostitution and its inhabitants mad over the dollar—or whatever they called the big coin in those days!

He began very quietly. No brass bands or placards. He met a friend and they started to make goat-hair tents. As they made and sold tents they preached. The fire began to burn. Converts began to appear everywhere. He got into the synagog and the next thing you know, Crispus, the ruler, was turning Christian with all his family. Things began to move. The fire began to get hot. The next word is "many." "Many" believed and the

church was started. For eighteen months Paul stayed there and when he left, a strong church was established. It was not a perfect church—sometimes it seems to me it was the most human church in the world. They quarreled, they split up into parties, they went back to the old evil habits, they turned the communion into a revelry and got drunk! A pretty hard lot, and how Paul did haul them over the coals! But after all a strong church developed in that ancient New York—that trading center. It should give us courage. It can be done. What we need is a more vital sense of the presence of the Living Lord and a more complete consecration to our work. The fight for Christ must be won in our cities and we must lead that fight. God help us!

JOHN R. EWERS.

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*Lesson for October 2, "Paul in Corinth." Scripture, Acts 18: 1-11.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Hunting Heresy in the Unitarian Denomination

If a man would escape the heresy-hunters, he must travel on beyond the Unitarian denomination. That body is now engaged in keen debate over the religious views of Dr. Dietrick of Minneapolis. Dr. Dodson thinks the Minneapolis divine has opened the door to out and out atheism. The issue seems to be over the right conception of God. The most common thought of deity among Unitarians has been expressed in terms of absolute idealism. Some of the newer interpreters now have a pragmatist conception of God or some such idea as that held by H. G. Wells, of a "human God." Rev. Edward Booth Young, a newcomer into the Unitarian fold from the Episcopal church, wants the church to draw up a "plain setting forth of its faith in God." If it ever tries to draw up anything on which Unitarians will agree the discussions will be worth going a long way to hear.

Religious Revival Looked for in Europe

England has a new evangelist who has recently held a series of meetings at the university city of Cambridge, assisted by Gipsy Smith, and in Germany there are many evidences that the wave of anti-religion has spent itself. The German Teachers' Association in 1919 decided by a small majority against the retention of religious instruction as a part of the public school curriculum. Since then a strong reaction has set in, and the sentiment in various cities is greatly in favor of the religious instruction. The Stuttgart teachers were the first to change their minds on this matter and they were at once followed by the teachers of Westphalia. In Hesse-Nassau 95 per cent of the teachers favor the religious instruction.

Large Deficits in Congregational Boards

The missionary societies of the world find themselves greatly embarrassed by the present condition of world finance. The result is that many of these boards are bearing heavy deficits. The Congregational women's boards are borrowing ever larger sums, and the total amount of their borrowings is now in the neighborhood of \$175,000. In the view of the denominational organ, the Congregationalist, the situation is serious.

Making a Small Denomination Known Everywhere

It has been the printing press which has redeemed the small radical denominations from hopeless obscurity. There are as many members of the Dutch Reformed church as there are of the Unitarian church approximately. But who knows much about the Reformed church? Everybody knows that Unitarians reject the notion of a superhuman Christ. The Universalists likewise are not as large a body as the United Presbyterians or the United Brethren. But everybody knows that the Universalists believe in

universal salvation through a fatherly God. How is it done? The story is easily understood when one gets the statistics on the publishing interests. The Universalist denomination, small as it is, circulated last year 34,100 books and pamphlets, 276,000 tracts and booklets free. That they believe they get returns is shown by the fact that the past year they made an increase in this work of 300 per cent. A skillful publicity bureau has made Christian Science known everywhere, and has given Millennial Dawn entree in several million homes in America, though the converts to some of these absurdities have been relatively few. Why have evangelical churches been so slow to read the significance of these facts?

Evolution in the Buddhist Religion

The measure of Christian influence on the mission field can scarcely be measured by the statistics on converts. There are other more significant facts which show the change in the beliefs of the people. The Christian Work speaks about the change in the Buddhist religion in Japan in these words: "There is a tendency among the priests of every denomination of Buddhism to popularize the Buddhist belief by participation in social service, which up to this time they have neglected. A chair of sociology has been established at the Jodo Sect College at Sugamo, at Setagaya, and at Osaka, where every scheme of social service is to be investigated. A social service bureau has also been established where relief work, special missionary work, will be undertaken. The new temple of Zojoji, now under construction, will be the headquarters on its completion in 1924 and a special organization for social services will be formed by the priests of the Jodo sect, where funerals will be conducted for the poor families free of charge. Prayers for the peace of the spirits of the fowls killed for the tables of Tokyo residents will be offered by three hundred poultry dealers of Tokyo at the Hachiman shrine in Tomikawa-sho, Fukagawa-ku, twice a year hereafter. Heretofore this ceremony has taken place annually on September 20."

Union Policy for Australia Changed

The plan of making an organic union of the Methodist, Presbyterian and Congregational churches in Australia has not come to success, so an intermediate step will now be tried, the avowed object of which is to prepare the way for organic union. A Council of Cooperation has been formed which is made up of thirty-six members elected by the state assemblies of the three churches. This council has no executive power and can only make recommendations to the various denominational authorities. Subcommittees are appointed for various purposes. The following kinds of cooperation have been set up by these subcommittees: (1) Home mission and church extension work (including immi-

gration); (2) secondary education and hostels; (3) young people's departments (including religious instruction in public schools); (4) training of candidates for the ministry; (5) temperance and morals; (6) devotional fellowship and evangelism. Very effective cooperation in ministerial training is already being carried on by the theological colleges.

Service and Exchange Department

If one is a Baptist one may get rid of the old hymnbooks that clutter up the choir loft or the library at the church. The Baptists now have a service and exchange department which renders aid free of charge. One can find out where to secure a Baptist physician or high school principal. The big item of service is that which relates to the location of ministers. The exchange provides useful information for both the ministers and the churches.

Baptists Out in the Northwest Want no Fundamentalist Meeting

Fundamentalists, through their meetings at Buffalo and Des Moines, have made the Baptists the most talked-of denomination. The rank and file do not like the kind of publicity that has come to them. Seattle gets the next convention. The board of the West Washington Convention has passed a formal resolution, after consulting leading Baptists in its constituency, that it wants no pre-convention meetings. This serves notice on the Fundamentalists that they are not wanted up in the northwest. Whether they will attempt to hold a meeting where they have been invited to stay away, or whether they will abandon their separate organization is a problem. Meanwhile the denominational press continues to express its disapproval of the big gift to home missions with a fundamentalist "creed" pinned to it.

Romance in Chicago's Slums

Disciples Brotherhood House has some pretty prosaic duties to perform at times. Mr. Brown has had to patrol the confines of the building during public meetings to prevent disturbances from boys. Miss Deming has had to take in more than one baby wrapped in rags, and give it its first bath and outfit of clothes. The house father, Rev. Karl Borders, finds himself often face to face with some pretty plain duties. But this has not prevented the play of romance. Mr. Brown and Miss Deming confessed to the house father recently a romantic attachment. The latter gave it his blessing. The young people wanted to have the most romantic of weddings, so they repaired to the dunes of Lake Michigan at a sunrise one Sunday morning clad in their khaki hiking suits and the minister, Rev. Karl Borders, also in his hiking suit, spoke the words that made the two lovers one for life. The young people are students at the university of Chicago and they will continue their ministrations for homeless Russian men,

hapless gypsy children and all the other strange inhabitants of a neighborhood on the edge of the ghetto.

Hitch Comes in Union Negotiations

Methodist reunion in the United States seems to have come to an impasse. The southern newspapers claim that the trouble all arises from the attitude of the northern church. One does not need to be told what the northern opinion is. Aside from the problem of the status of the Negro in the church, there is little of importance to arbitrate. Meanwhile there has been much artful dodging of this fundamental problem. Southern leaders have expressed the opinion that the whole matter of reunion is indefinitely postponed, but the northern leaders claim they are still looking for a way out of the difficulties.

New Profession for Ministers

Just as medical men have become so diversified into specialists that they must send a man around from physician to physician in a difficult diagnosis, so religious work is undergoing a similar specialization. One of the new religious professions is that of welfare worker in a factory. Rev. John Paul Stafford, a Methodist minister, is head of the welfare work in all the Swift plants in the world. He is on the industrial relations committee. Americanization work is administered from his office. He superintends the recreational activities of the various plants. A graduate of De Pauw University and of the Boston School of Theology, he further trained himself for his service by the pastoral care of an institutional church in Chicago. The welfare workers in most of the great corporations are ministers, for these are the men that get the human point of view necessary in such a job.

How to Tell a Baptist Home

You can easily know when you get into the home of a Roman Catholic by the crucifix which you are certain to see about the house. Baptists will have a calendar this coming year with a big picture of the globe upon it. This calendar will contain descriptions of Baptist activities throughout the world, daily inspirational selections, B. Y. P. U. topics, Sunday school lessons and many other kinds of information useful to a member of the Baptist church. These calendars are put out by the Baptist General Board of Promotion, and are made to sell at fifteen cents.

Fraternal Orders Have Nothing on Methodists

The proud boast of a number of the fraternal orders is that they carry on extensive work in orphanages, old peoples' homes and hospitals. Not to mention other religious denominations in America, the Methodists have seventy-two hospitals in various sections of the land. They have eighty-three institutions in different states which engage in the care of the aged and of orphan children. This record probably excels that of any fraternal order in the land. The

churches have not realized the power of such statistics in forming favorable opinion outside the church. A group of statistics on the benevolent work of all the Protestant denominations published as paid advertising in secular advertising in secular papers all over the land would be a most excellent investment.

Sunday Evening Club a Great Success

The theater church is no longer a great success in Chicago insofar as it depends upon the ministry of one man. But the Chicago Sunday Evening Club, with its constant change of speakers, has a record for the past year which certainly spells success. The average attendance for the past year was about 2,500. It is interesting to note that the seven o'clock Bible study conducted by Clifford Barnes, a layman, attracted an average audience of 2,175. This is only partly due to the fact that to gain admission many had to come early.

Pastors Cut Off Too Many Names

The ministers of the different denominations know that they receive their apportionments for the various church funds largely on the basis of the membership statistics. On this account there is less tendency to pad the lists than in former years. Indeed Bishop Stuntz of the Methodist church thinks that he has discovered a tendency to prune the lists too far. He recently warned the ministers in conference there "not to practice any rude surgery on the membership records."

Religious Workers Being Trained at Boston

It may well be doubted whether any educational institution in the country has more young people training for religious work than does Boston university. They not only have the largest graduate divinity school in the land, but they also have the astonishing information that in the various departments of the university are a thousand young people who are preparing for some form of Christian work. Many of these will never study in the divinity school at all, especially missionaries who are trained in medicine, agriculture, manual training and other kinds of specialties.

Daughter of Noted Indian Christian Dies

In telling the story of the noteworthy figures among the converts to Christianity in mission lands, there are few more dramatic figures than that of Pundita Ramadai. For a whole generation this Indian woman has carried on a work for widows and deserted wives which has challenged the sympathy of the entire Christian world. The work has grown until fifteen hundred women and girls compose her household. The direction of the industrial activities of such a large family is in itself a task to tax the strength of a great leader. The women are engaged in weaving, printing and farm work. Pundita Ramadai had a daughter, Mano Ramadai, for whom she had the very greatest affection. It had been hoped that this daugh-

ter would succeed to the leadership of the enterprise which the mother has so ably led. But Mano, after being wonderfully well trained for her duties in the best schools, died the other day. This is a great blow to the mission. Pundita Ramadai has found time amid her administrative duties for making a new translation of the New Testament in the Maharati tongue. American support of her work goes through the American Ramadai Association of Boston. The grief of the stricken mother makes her burdens doubly heavy.

Parliament Authorizes Scottish Union

The good cause of church reunion in Scotland has been put forward greatly by the enabling legislation passed by parliament recently. This does not absolutely assure union, but it removes one of the greatest obstacles to union that has been known to exist. The United Free church has within its membership those who were once members of the United Presbyterian church. These have been historically opposed to state control of the church. It is likely that some kind of compromise will be arrived at which will prevent the state from interfering in the doctrinal and religious life of the church while not disturbing the endowments and state aid which has been coming in the past.

Successful Pastor Goes to Los Angeles

Rev. Claire L. Waite has just closed a five year ministry at Colorado Springs, Colo. In that period he has received 902 accessions to the membership, almost half of these being by confession of faith. No professional evangelist has been allowed to assist, and the effort has been to secure new members upon some other basis than an appeal to fear. The shifting character of religious work in Colorado may be judged by the fact that Mr. Waite had been in service the longest of any Disciples' minister in his state when he resigned. He goes to Pico Heights church in Los Angeles, which is in the heart of a densely populated residential district.

Young People Being Dedicated to Religious Work

Some congregations among the Disciples of Christ have begun to feel their responsibility toward the recruiting of the ministry. Richmond Avenue church of Buffalo has a service for young people just before they go away to college. This year there were ten such young people, and of these six are intending to enter religious work. The pastor has addressed the young people on the reasons for entering the ministry and he urges it because it is unpopular, arduous, underpaid, thankless and lonely. Such an appeal has aroused the heroism of his young men.

Theological Seminary Connects Up With the Churches

The state university in most states has connected up with farming and industry. It is obvious that theological seminaries ought to do the same with the churches. Union seminary of New

York sees this duty and has provided for this coming year a Department of Home Service. Rev. William P. Shriver, director of City and Immigrant Work for the Board of Home Missions of the Presbyterian church, will give a course on "The Organization and Administration of City Mission Work." Rev. Herman N. Morse will give a course on "Surveys and Statistics." Rev. Arthur L. Swift will present a course on "Social Analysis of City Problems."

Pastor of Moody Church Resigns

Rev. Paul Rader, pastor of Moody church of Chicago, has resigned. He has served six years as pastor of this church, being the successor of Rev. A. C. Dixon and Rev. R. A. Torrey. As president of the Christian Missionary Alliance he has had a growth of the sense of responsibility with regard to mission work, and it now seems to him that he should devote his full time to work on foreign fields. He has just returned from a trip around the world, and this trip has brought home to him the greatness of the missionary task. During the pastorate of Mr. Rader, Moody church changed its base to a point further north, services now being held at Clark street and North street. The church in recent years has been following the policy of frequent supplies from adjacent cities so that the pulpit ministry has presented great variety. This policy of pulpit supplies will be continued until a successor is found for Mr. Rader. It is interesting to note that this well-known exponent of the premillennial interpretation of the Bible pursued some graduate studies at Harvard after studies at the University of Denver and the University of Colorado. He was a teacher for a time, but in 1912 he became pastor of the Christian Missionary Alliance Tabernacle of Pittsburgh, where he continued three years. He has been an athletic minister of the Billy Sunday type and was at one time athletic director of Hamline university in Minnesota. His father was a Methodist minister.

Ministers of All Faiths Get Together

Boston has a unique institution in its union ministers' meeting. This organization is broad enough to take in both Unitarians and Roman Catholics. Some years ago a Roman Catholic priest served as vice president of the organization for a number of years. At the meeting on September 12, Rev. Albert C. Dieffendorfer, editor of a Unitarian paper, presided, and the principal address was made by Rev. Howard A. Bridgman, the retiring editor of the Congregationalist.

Automobile a Means of Carrying the Gospel

The automobile has often been attacked as the arch enemy of the church. It is called in the "holy-roller" circles a "devil wagon." There are abundant examples on record, however, of the benefit the machine is in the work of religion in this country. Mr. and Mrs. Wilbert P. Cooke of Washington, D. C., have recently completed forty thousand

miles by travel in gospel work. In this journey they have distributed 89,000 testaments and 678,000 tracts and leaflets. Churches a considerable distance apart in the country may now have the same minister, provided they furnish him with a car. Such a gospeler as Rev. Ben N. Mitchell of Washington has adopted a car for use in his promotional activities in that far western state. One reads in the church calendars of many junkets in which churchmen use cars on religious errands.

Detroit to Have Second Gathering of Liberals

Detroit is the mecca of theological liberals this year. The Unitarians will hold their national conference there the first week in October. The Universalists will follow along two weeks later. They have an ambitious program of agenda and the leaders of the denomination will propose a budget of a half million dollars to follow their national drive of recent years. A feature of the Detroit meeting of the Universalists will be the assembling of a big mass meeting of Universalist men who belong to the new denominational order called Universalist Comrades. This organization is only a year old, but is hoped to make it quite as successful as the Unitarian Laymen's League.

Memorial Church to Frances Willard

The plan of commemorating the life and labor of great people in the church through memorial churches is taking hold in new places. Rev. Ray Eldred, the missionary, lost his life in equatorial Africa by drowning. The Disciples are engaged in gathering a fund to erect a memorial church to his memory in his old home community at Coldwater, Mich. Frances Willard was born at Churchville, N. Y. The old village Methodist church here is in a bad condition, and is not modern. Methodists will be asked to contribute to the building of a worthy monument to the memory of Miss Willard. The enterprise has the blessing of Bishop Burt.

Boston Paper Thinks We Need Better Preachers

The source of power for the ministers used to be the pulpit. In modern times the minister has become an administrator, a social factotum, a lecturer and a writer. The Boston Transcript thinks that he ought never to obscure the original function of the pulpit. In this connection it says: "Knowledge of history and sociology and exegesis and general literature are valuable to any preacher, but pulpit power is far more valuable. And most preachers, after they have been in active work for a half dozen years, and have learned that they are not endowed with the genius of Chalmers or Whitefield or Brooks, are in a more receptive state of mind toward the practice of homiletics, toward developing whatever moderate power they have, than they were when they left the theological school. Whether we like it or not, the pulpit today is in a severer competition with rivals than ever before in Christian history. Concerts, magazines,

newspapers, automobiles, outdoor sports, moving pictures, and many other attractions decimate the church congregations. And the preacher, while he may urge 'duty' as the ground of church attendance, owes it to his people and to his own ordination vows to learn how to present his message in the most attractive and persuasive and compelling way of which he is capable."

Minister Arbitrates a Labor Dispute

All over the country the building trades are resisting a cut in wages with consequent tie-up of buildings and much unemployment. In Columbus, Ohio, the two parties to the dispute put their case in the hands of Rev. J. J. Tisdall as arbiter. He decided that there should be some reduction of wages at this time, and fixed the wage at \$1.12½ per hour for bricklayers. This is but slightly lower than the award of Judge Landis to this trade in Chicago.

Disciples Will Back President in Peace Negotiations

President Harding will be able to count on the various religious organizations of America in any work he may do in bringing about disarmament. The Disciples of Christ at their recent convention at Winona Lake passed a resolution setting apart Armistice Sunday as a day to be known as Peace Sunday. It was also resolved that with prepared forms the churches should petition the President to end war. The Disciples are thus in cooperation with the Kenmore Plan "to kill war by petition." It is proposed that wagon loads of petitions should be delivered at the White House this fall to indicate the attitude of the Christian churches to the problem of world peace.

Methodist Year-Book Will Appear Shortly

The Methodist Year-Book for 1922 will go to press shortly, and the statistics for this volume are being compiled rapidly. The strength of this the largest Protestant denomination of America is shown clearly by these figures. They are as follows: churches, 27,146; value of property and buildings, \$246,413,513; parsonages, 13,772; ministers and local preachers, 34,597; church membership, 3,859,751; Sunday schools, 26,575; Sunday school enrollment, 3,913,252.

Labor Sunday a Big Event in This Church

Throughout the land churches observed Labor Sunday or not according to the measure of their interest in the social application of the gospel of Jesus Christ. It is believed, however, that more ministers have held Labor Day services this year than in previous years. At Tabernacle Congregational church of Chicago a resolution was passed which rested for its information upon an investigation carried on by the New York Post in the coal fields of West Virginia. The resolutions protested the illegal use of state forces in West Virginia for the purposes of corporation magnates, and calls upon the President of the United States "to initiate a thorough and un-

biased and prompt investigation of the alleged illegal and unjust practices of the authorities in these places, and if it be found true that the Constitution of the United States is being nullified, laws broken and justice thwarted, that steps be taken to safeguard the rights of the people now denied them, to punish those responsible for such travesties of justice, and to absolve from blame or suspicion the just operators of coal mines whose reputation is being reflected upon by the unjust acts of the less scrupulous operators." Rev. Gleford W. Lawrence is pastor of the Tabernacle Congregational church.

Disciples Ministers Get Higher Training

The number of Disciples ministers who are at this time receiving training in the great universities for the work of the ministry is ground for optimism with regard to the future of this people. The Disciples group at Yale last year was the largest denominational group there, twenty-eight students being enrolled, even more than the Congregational. In the course of the year ending June, 1921, over fifty Disciples students took courses at the University of Chicago leading to more efficient religious work. Aside from the Baptists, the Disciples are the largest religious group at this university. These young people are finding ready employment in the churches on the completion of their work, as there is widespread need of workers with adequate training for parish work.

Jugoslavia Has Methodist Conference

Protestant work, long held down by restrictive government measures in central Europe, is making great advances at this time. Bishop Blake visited the new state of Jugoslavia recently and organized a Methodist conference. The territory is polyglot, and it is significant that English was used as the language of the conference, the one language that the delegates could most understand. The conference affirmed its loyalty to the government in strong terms. This is in striking contrast to the attitude of the Roman Catholic church to the new government.

Methodists Will Hold Meeting in Detroit

Not satisfied with their splendid achievements in the centenary movement, the Methodists will hold a national conference in Detroit November 15-17, in which they will lay stress upon the world program of their denomination. It is hoped that large numbers of the church who have not contributed to the centenary fund may be led to a significant fellowship in the redemption of the world. The program for finding workers for all the fields at home and abroad is one of the items upon the docket. The meeting will be held under the direction of the committee on Conservation and Advance, which has headquarters in Chicago. The denominational leaders propose a larger cooperation with charity organizations, with jails and hospitals. The reform movements against liquor, prize fighting and

gambling will be stressed. Altogether the meeting will be full of interest from start to finish as the typical Methodist enthusiasms find expression one after another.

Catholic Writer Opposes Ambassador to Rome

The Columbian, the organ of the secret order, the Knights of Columbus, carried an article recently from the pen of Maurice Francis Egan. Mr. Egan in this article comes out plainly against the proposal of establishing diplomatic relations between the Vatican and the United States. He says, "The United States has no interest which ought to be made a subject of negotiations with the holy father." There is pretty plain speech for a paper which goes to loyal Catholics. Mr. Egan is one of the most influential laymen of the church, and he knows very well that no one thing does so much to create antipathy to the Roman Catholic church as its political pretensions.

Better Racial Relations for the Southland

Death has been the teacher in the southland of the need of better racial relations. Following the riots at Tulsa there have come to be well-developed movements in many cities to bring the leaders of the two races into conference. The Y. M. C. A. has been able to set up 700 inter-racial committees in as many communities throughout the south. By means of these committees it is hoped that the extremists and the criminal of both races may be restrained in their evil deeds and the whole community be protected from murder and arson.

Retirement Pensions for Y. M. C. A. Workers

The Y. M. C. A. workers have not hitherto been protected by any sort of pension plan. Hence many of the secretaries as they saw old age staring them

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in the face have gone into secular work in order to make provision for themselves. It will be a matter of rejoicing throughout the Christian world that John D. Rockefeller, Jr., has made provision for a million dollar gift conditioned upon three millions more being raised before December 31, 1922. An interesting feature of the provision of the association for the workers is that the money given is to be regarded as "deferred salary."

Controversy Breaks Out About Syracuse University

Religious denominations are inclined to criticize their educational institutions these days, especially in the Baptist and Disciples groups. It is a little unusual for Methodist ministers to turn radical on this subject, but the New York Times asserts that Methodist ministers will refuse to support the drive for a million

and a half to lift the debt from Syracuse is the alleged lack of spiritual life at the university. Ministers have spoken there to a handful of students, and the professors were conspicuously absent. The outgoing president, Chancellor James R. Day, has also been the target of attack for his ultra-conservative views in the field of economics. He has written a book against the labor unions.

Ku Klux Klan Leaders Are Mad

The leaders of the Ku Klux Klan are being manhandled by the press both north and south, both religious and secular. They now assert that they have had enough and will use their attorney to sue newspapers which in any way violate the libel law. This action in itself indicates the degree of unpopularity

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Looking Toward The Disarmament Congress

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

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